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FEBRUARY 1960

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During World War II Mr. Saxby was in the Pacific as a Second Lt. Infantry. He returned later as a missionary to the Philippines in 1952-53.

Mr. Saxby's pastoral experience will also enrich his teaching at Berkeley. He has been in the pastorate both in Washington State and in New Jersey where he served as Associate Pastor of the Newark, Mt. Zion Baptist Church, a Negro congregation.

Mr. Saxby is currently teaching Old and New Testaments at Westminster Choir College. He will begin his duties as Assistant Professor of Preaching at Berkeley in September 1960.

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February, 1960

MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 158

February 1960

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Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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In This Issue

EDITORIALS

Paragraphs	13
Religion as Ultimate Concern	15

ARTICLES

Ideas That Have Grippled Me	Laurence T. Beers	16
That More May Know Him	Paul C. Carter and Helen C. Schmitz	17
The Christian Mandate on Race Relations	Liston Pope	21
American and National Baptists	E. B. Hicks	23
American Baptists and Their Unfinished Task ..	Clarke T. Case	24

DEPARTMENTS

Newsbriefs	4
World Christianity	10
Letters to the Editor	11
As I See It	12
Among the Current Books	26
Ideas-Plans for Growing Churches	27
Co-workers Over the Seas	28
Tidings from the Fields	29
Missionary and Stewardship Education	31
Missionary and Stewardship Education—Children	32
Christian World Outreach—The B.Y.F.	33
National Council of American Baptist Women	35
The Woman's Society	36
American Baptist Men	37
News	38
Missionary Milestones	46
Films	47
Club Talk	48

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The Cover

This Navajo Christian woman, photographed in her hogan at Keams Canyon, Ariz., is a living symbol of our American Baptist home-mission outreach as told in "That More May Know Him," by Paul C. Carter and Helen C. Schmitz, pages 17-20, in this issue. Note the MISSIONS shopping bag which the woman is holding.

Picture Credits

Cover, Edward D. Rapp; p. 16, Dan E. Olson Studio; p. 19 (left) Merlyn Myers.

MISSIONS

February Quiz

1. "Christianity claims that the God who is manifest in Jesus the Christ is the true God, the true subject of an ultimate and unconditional concern." Name the book in which this statement appears and the author.

2. According to Laurence T. Beers, a minister of Christ cannot regard his responsibility as fully discharged until he has supplemented his words in the meeting place with his activity in the market place in _____. Fill in the blanks.

3. The American Baptist Home Mission Society began work in El Salvador in 1911. Name the first missionary.

4. A young man of El Salvador prepared for the ministry in the States, returned to his home on a preaching mission, and is now a pastor in Detroit. Name that person.

5. Only one woman has received a diploma from the teacher-training school of Kimpese. What is her name?

6. Noe Diawaku is the first of our American Baptist young men of the Belgian Congo to enter the university at Elisabethville. True or false?

7. More than (1) two hundred; (2) one hundred; (3) fifty students serve in Keuka College's field period, with twenty-five participating in Keuka World Emphasis Service. Which is correct?

8. The members of the Eastern Baptist Convention in Cuba are well aware that they have an opportunity the like of which they never had before. A new missionary is on the field to direct the work. Name the missionary.

9. In connection with our Government's foreign aid, to which country and to which military leader and to which church should go the suggestion that there be an end to the suppression and persecution of Protestants? And how many Baptist churches have been closed since 1939?

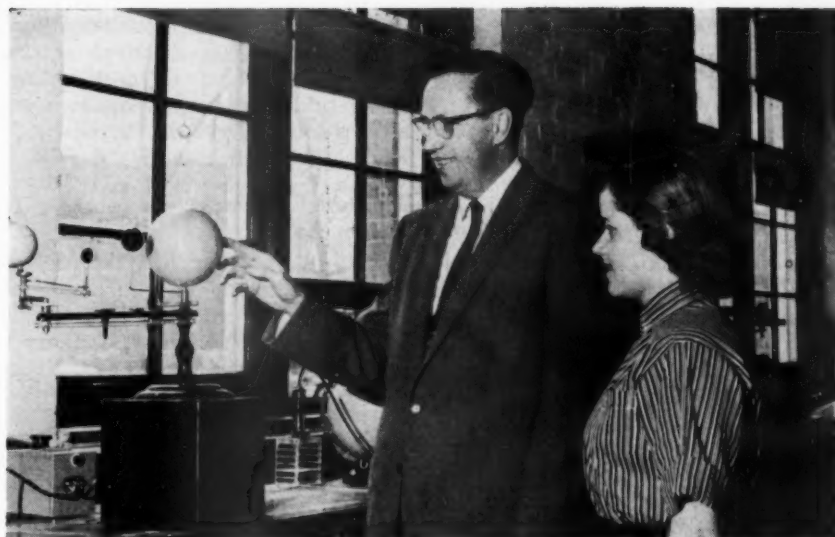
10. Typhoon Vera, in Japan, made (1) 1,500,451; (2) 1,390,000; (3) 1,900,000 people homeless. Which is correct?

11. Who made the statement: "Nothing so quickly condemns human beings—or families, or groups—to the stagnancy which precedes extinction as a turning away of mind and heart from the great concerns of humanity"?

12. Who set off a political explosion second in intensity only to the worldwide population explosion itself?

13. The First Baptist Church, Huntington Park, Calif., has (1) 2,156; (2) 975; (3) 1,120 members. Which is correct?

Answers to Quiz on page 46



WHO WILL GOVERN TOMORROW'S WORLD?

In today's world, science is important. Professor **RAYMOND COWAN** of the Physics laboratory at Franklin College is demonstrating a scientific instrument to Judy Romig, student from Gary, Indiana.

Today's and tomorrow's leadership in government and international relationships must possess a concern for the creative uses of atomic power. Failure to acknowledge the importance of moral responsibilities in government means extinction.

Future presidents, congressmen, gubernatorial candidates, mayors, councilmen, and diplomats who possess qualities of moral leadership are cultivated in our educational institutions. Christian Higher education in a church-related college offers the nation a bulwark in the cultivation and discovery of adequate leadership in our scientific age.

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Newsbriefs

Home Missionaries Reap Harvest

Home missionaries in San Francisco are reaping a harvest from effective foreign-mission work. Refugee intellectuals, originally from the mainland of China, but now from Hong Kong, enrich the night-school experiences of the missionaries in the Chinese Language School held in the First Chinese Baptist Church, San Francisco. Mr. and Mrs. Ko and their three children are examples. Mrs. Ko taught mathematics and Bible in mission schools for many years in China. Mr. Ko taught in the high school in Canton, and later taught Chinese to foreigners in a college in Hong Kong. In the fall of 1959, both Mr. and Mrs. Ko started to teach a Chinese-speaking class for the young people of the church.

Foreign Missions Meets Home Missions

Bacone College, Bacone, Okla., shared its Religious Emphasis Week leader, William D. Hackett, with the Murrow Children's Home. Dr. Hackett, missionary from Burma, delighted the children with his stories of how the people in Burma live, and how he helps them as a missionary. Dr. Hackett, who is on furlough from Burma, and expects to return in July, was a former associate of Mr. and Mrs. Roger W. Getz, of Murrow and Bacone, when they were agricultural missionaries in Burma under the American Baptist Foreign Mission Societies. When foreign missions meets home missions, the missionaries know that they join hands with Christians around the world in carrying out the Great Commission of the Master.

Project In Kodiak

Recently, fourteen college students, eight men and six women, participated in an ecumenical service project at Kodiak Children's Home, Kodiak, Alaska. They painted three cottages, a warehouse, a garage, and several small buildings. In addition, they dug ditches, repaired camp buildings, tore down an old chicken house, surfaced a volley ball court, and repaired children's bicycles. The girls even did some baking and sewing along with the outdoor work, and they all took time to play with the children in the homes. One of the missionaries said: "It did something for the children. To have these young people come and work without pay and be so happy about it, gave them a richer meaning

of the Christian life, and made them more willing to share and do things for others." The fourteen young people left to go back to school with a better understanding of missions and a deep spiritual growth shared by the Kodiak home missionaries.

Reuben E. Nelson Passes Away

Reuben E. Nelson, fifty-four, former general secretary of the American Baptist Convention, died at Italian Hospital, New York city, January 6, following a heart attack. Dr. Nelson



Reuben E. Nelson

had served as general secretary from 1950 to 1959, when he retired because of illness. He had also been active in the Baptist World Alliance, the World Council of Churches, and the National Council of Churches. Prior to becoming general secretary, he was general director of the Council on Missionary Cooperation, 1945-1950; executive secretary of the Detroit Baptist Missionary Society, 1943-1945; and executive secretary of the Minnesota Baptist Convention, 1939-1943. Dr. Nelson was graduated from Des Moines University, in 1927, from Bethel Theological Seminary, in 1930, and he did graduate work at Yale Divinity School, 1930-1931, during which time he was pastor of the Swedish Baptist Church, New Haven, Conn. While pastor of the First Swedish Baptist Church, Brockton, Mass., 1931-1934, he earned the degree of master of sacred theology at Andover Newton Theological School. In 1945, the University of Redlands conferred on him the degree of doctor of divinity. Edwin H. Tuller, successor to Dr. Nelson as general secretary, said that "Dr. Nelson will always occupy a large place in the hearts of his host of friends among American Baptists. He will be remembered as a Christian

gentleman in the fullest meaning of the phrase. Through troublesome days his full Christian faith and gracious spirit guided our denomination. He was gentle and approachable, yet firm and steady where Christian principle or practice was concerned. As the first general secretary of the American Baptist Convention, he was required to create a new and dynamic approach to the life and work of our denomination. He built steadily and firmly, not with undue haste, yet always with a view to the future." Funeral services were held in the Central Baptist Church, St. Paul, Minn., Dr. Nelson's home church, where he was ordained in 1930. Surviving are his wife, Mrs. Edith Peterson Nelson, and sister, Effie Nelson.

Professors Discuss Role of Theology

Thirty-five professors met recently at Seabury House, Greenwich, Conn., for a consultation on the role of theological study in the faculty Christian movement. Proposals were made to help gain a thorough understanding of the Christian theological tradition and the principal contemporary theological issues. Professors from twenty-three different academic fields came together from every geographical area of the country. Nine denominations shared in the year-long planning and the financing of the consultation, which was sponsored by the Faculty Christian Fellowship of the National Council of Churches. Elmer G. Million, director of the department of schools and colleges of the Board of Education and Publication, and chairman of the faculty committee of the Mission to the Academic Community, was responsible for the American Baptist Convention's participation.

CHEC Pledges Reach \$4,539,000

Pledges to the Christian Higher Education Challenge reached \$4,539,000 on December 18, including commitments from 1,199 churches now completing campaigns and a substantial number of leadership gifts. An additional 1,088 churches are now conducting or planning campaigns in the \$7,500,000 CHEC program. This first general report from thirty-eight states and cities was compiled at a CHEC staff conference in New York city, attended by thirty-six area field counselors of the Council on Missionary Cooperation and fourteen staff members of the Board of Education and Publication. The eight states which have reported CHEC commitments exceeding \$200,000 are New York, \$395,000; Indiana, \$296,000; Michigan, \$277,000; Southern California, \$272,000; Illinois, \$268,000; Pennsyl-

vania, \$227,000; Kansas, \$219,000; and West Virginia, \$208,000. The scroll of CHEC churches lists the 2,287 churches which have campaigned and those definitely committed to participate. To this list will be added the names of hundreds of other churches as they report their plans to take part in CHEC. Edwin H. Tuller and Ronald V. Wells, national codirectors, are confident that if CHEC participation in the next six months follows the pattern of the last six months, the \$7,500,000 goal will be reached or surpassed by the time of the Rochester convention.

Arthur J. Hudson Dies at Seventy-nine

After a two-year period of declining health, Arthur J. Hudson, seventy-nine, of Granville, Ohio, died at Newark Hospital, December 28. He had served as president of the American Baptist Convention, 1939-1940, and had been chairman of the finance committee of the convention, 1940-1958. Tribute was paid to Mr. Hudson at the Cincinnati convention for his thirty years of service to the denomination as a dedicated layman. He is survived by his wife, Grace Hudson.

Christian Center Organizes Boys Club

In September, 1958, fifteen boys, with ages ranging from thirteen to fifteen, asked Jesse Gathright, Campbell Christian Center, Campbell, Ohio,

if they might organize a club. Recognizing them as "rock-'n'-roll" potentials, Mr. Gathright quickly talked the boys into singing, not just for the entertainment of the Christian center, but also for their church and for God. All these boys have since joined the church and are taking a leading part in the center program.

Resolution Favors Population Controls

"A Christian must act responsibly in every activity of life. This includes exercising moral judgment in planning a family for which he can decently provide," said John W. Thomas, executive secretary of the Council on Christian Social Progress, in a statement regarding the recent flare-up over birth control. "While nobody should be coerced into exercising birth control, the information should be available to all," he said. "Likewise, the church has a responsibility to teach its people about sex, which is an expression of two people's love, as well as an instrument of procreation. We ought to accept the necessity of careful medical research in the field of birth prevention. Treated as a matter of health, as it should be, research in this field is just as valid as in any other field. We must face the issue in terms of its fullest implications, not only religious." Dr. Thomas continued: "The welfare of humanity is at stake. A Christian is no more interfering with 'natural law' in exercising birth con-

trol than he would be in treating a tooth or having an appendix removed. The danger of misusing birth control is, of course, present. This is true of every technical advance. However, a Christian is called upon to act responsibly in every activity of life." A resolution dealing with the "population explosion" was passed by the American Baptist Convention at Des Moines, Iowa, in 1959. American Baptists took a firm stand in favor of increased effort on the part of the U.S. Government and U.N. organizations "to spread the knowledge and develop the social responsibility to acceptable population controls."

Mrs. W. H. McKinney Returns from Trip


Mrs. Wade H. McKinney, wife of the pastor of the Antioch Baptist Church, Cleveland, Ohio, had the rare opportunity of celebrating the Christmas season with Christians of another land. She was with American Baptist missionaries and Indian Christians in Bengal-Orissa. Her visit in India came as she neared the end of a three-month trip around the world visiting areas of American Baptist mission work. Her trip, sponsored by the American Baptist Foreign Mission Societies, was in the interest of women's work. She was the guest of Christian women in Japan, Hong Kong, Philippines, Thailand, and Burma. Before Mrs. McKinney returned home, she visited the India mission fields—South India, Bengal-Orissa, and Assam. She also met with Baptist women in Berlin, Copenhagen, and London.

California Church Returns to A.B.C.

The First Baptist Church, Huntington Park, Calif., has applied for reinstatement in the American Baptist Convention, after five years of affiliation with the Southern Baptist Convention. The action to withdraw from the Southern Baptist Convention was taken at a special business meeting of the church, October 28, by vote of more than 96 per cent of the membership. At the same meeting, it was voted also "to seek re-instatement with the American Baptist Convention family." The church now has 1,120 active members. Approximately 180 members withdrew earlier to form the First Southern Baptist Church, Huntington Park. The church has sent its request to the committee on new churches of the Los Angeles Baptist Association. Action will come at the next annual meeting of the association, in March. George A. Downing, executive secretary of the Southern California Baptist Convention, said that there is "no doubt in my mind but that the church will be thoroughly and happily rein-



More than four hundred persons paid tribute to A. T. O. Marks, who retired from the executive secretaryship of the Philadelphia Baptist Association, January 15, a position he had held since 1936. Norman Klauder, treasurer, reported that assets of the association in 1936 were \$38,000, and that in 1958 they were \$1,318,680. He said also that Dr. Marks had established seven new churches in the past twelve years. Master of ceremonies was Norman W. Paullin, moderator of the association. Howard K. Williams, pastor of Alpha Baptist Church, Philadelphia, brought the address. Glenn H. Asquith, pastor in Lowell, Mass., since 1956, succeeded Dr. Marks as of January 18. (MISSIONS, December, 1958, page 5)



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DWIGHT S. DODSON, B.D. '41 and D.D. '52, has served as executive secretary of the Oregon Baptist Convention since 1956 and is now president of the Council of State Secretaries. Prior to this he was director of evangelism and then executive secretary of the Tri-State Area (Montana, Idaho, Utah).

Dr. Dodson spent 16 years as pastor of American Baptist churches in Indiana, Illinois and Washington and has also served as president of the Associated Home Mission Agencies of the Convention. He is currently a trustee at Berkeley Baptist Divinity School and at Linfield College.



NORMAN GODBEY, Th.B. '37, is pastor of the First Baptist Church, Barberton, Ohio. He has served in the pastorate for over 22 years, including 14 years at the State Street Baptist Church, Rockford, Illinois. Prior to entering Northern, he received his A.B. from Ottawa University.

In addition to serving as president of the Illinois Baptist Ministers' Council and as both vice-president and president of the Illinois Baptist Convention, Mr. Godbey was Central Area vice-president of the Ministers' Council of the American Baptist Convention from 1953 to 1956. He is a frequent contributor to *Baptist Leader*, *Foundations*, *Young People* and *Watchman-Examiner*.



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Kansas Couple Help Restore Mather

In the wake of hurricane Gracie, two American Baptists, Mr. and Mrs. J. B. Schwitzgebel, of Kansas City, Kans., arrived in Beaufort, S.C., to volunteer their help at Mather School, which was damaged greatly in the storm. They brought five hundred pounds of used and new clothing in their car and worked around the school for a month. Mr. Schwitzgebel replaced the gutters on Mather Cottage, painted three porches, puttied windows, and repaired rotted flooring, locks, and door knobs. Kinsman Hall and the infirmary are now a soft yellow, the music room is light green, and the cosmetology school has a new brown and yellow color scheme. Mrs. Schwitzgebel helped with the painting, and spent days in the Saleshouse and the receiving room, helping to sort clothes and acknowledging gifts. She attended several chapel worship services, and spoke to the girls at one of them. She also dressed fifty dolls for Christmas gifts for the girls. Mrs. Schwitzgebel is central vice-president of the board of managers of the American Baptist Home Mission Societies.

Baptists to Attend White House Conference

American Baptists will participate with delegates from throughout the world at the Sixth White House Conference on Children and Youth, Washington, D.C., March 27-April 2. The conference is held every ten years. Representatives will attend from the American Baptist Home Mission Societies, the Council on Christian Social Progress, and the Board of Edu-

cation and Publication. American Baptists who expect to attend are Ray Schroder, Kansas City, Kans.; John W. Thomas, Miriam R. Corbett, and Carl Locke, all of New York city; Lois B. Blankenship, and David M. Evans, both of Philadelphia, Pa.

Soto-Fontanez Assumes New Duties

New York city has been called "the largest Puerto Rican city in the world," with almost 700,000 Puerto Ricans living there. But the total life of the city is not Puerto Rican in



Santiago Soto-Fontanez

language, customs, or climate. The need to help these newcomers adjust to the habits of millions of others is one of the most important challenges to American Baptists in the metropolitan area. To help them do this more effectively, Santiago Soto-Fontanez was recently appointed director of Spanish-speaking work. The appointment was made by the New York Baptist City Society and The Baptist Church Extension Society, in co-operation with the American Baptist Home Mission Societies, effective January 1. Mr. Soto-Fontanez is the first man to serve the New York societies in this capacity. He is a graduate of the University of Puerto Rico, Rio Piedras, and Columbia University, New York city. He completed his seminary training in the Seminario de Puerto Rico, and Biblical Seminary, New York city. He was pastor of the Central Baptist Church, Brooklyn, N.Y., for the fourteen years previously.

Staff Members Lecture at Eastern

An exploratory effort is under way at Eastern Baptist Theological Seminary, Philadelphia, Pa., to discover the most effective kind of permanent service the American Baptist Home Mis-

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THE SONG GOES ON

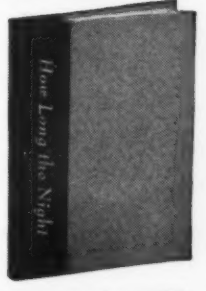
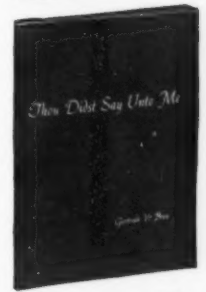
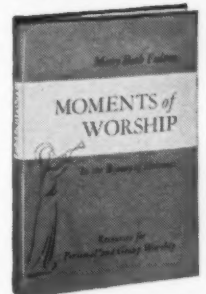
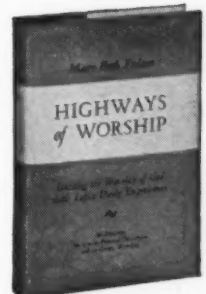
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EAST MEETS WEST AT EASTERN



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sion Societies can render to seminaries. Eight staff members of the Home Mission Societies and one former Christian center director are lecturing on social ethics. The societies have been invited to give similar lectures at Andover Newton Theological School, Newton Centre, Mass. Considering such a course are Northern Baptist Theological Seminary, Chicago, Ill.; and Central Baptist Theological Seminary, Kansas City, Kans. The lectures at Eastern have been co-ordinated by Edward D. Rapp, executive assistant of the Home Mission Societies. On invitation of the seminary, Mr. Rapp lectured at Eastern the year before last. In addition to Mr. Rapp, the lecturers include Paul O. Madsen, Robert T. Frerichs, Harvey A. Everett, Jr., Wesley Dixon, Lawrence H. Janssen, Carl D. Locke, Matthew Giuffrida, and John A. Craig.

In a Word Or Two

■ California Baptist Theological Seminary, Covina, Calif., has been elected an associate member of the American Association of Theological Schools.

■ Robert E. Barker and Frank H. Peters were recently ordained by the First Baptist Church, Fullerton, Calif. Mr. Barker is serving as an evangelist in the Southern California area, and Mr. Peters is the assistant minister of the First Baptist Church, Downey.

■ Howard Haworth, former pastor of the First Baptist Church, Hutchinson, Kans., became pastor of the First Baptist Church, Dearborn, Mich., on December 1. During his pastorate in Kansas, giving to all causes increased 100 per cent.

■ Central Baptist Theological Seminary, Kansas City, Kans., recently appointed a layman, Harold W. Kleinpaste, of Hollandale, Minn., as a special representative for the seminary in the states of Minnesota, South Dakota, Nebraska, and Iowa.

■ The Highland Park Baptist Church, Augusta, Ga., has applied for membership in the American Baptist Convention. C. Gordon Blanchard is the pastor.

■ Raymond P. Jennings, former missionary to Japan, was called to the pastorate of the First Baptist Church, Ottawa, Kans., effective January 15. Charles F. Banning, of Norwich, Conn., had been interim pastor.

■ The newly organized Mount Tabor Baptist Church, Dallas, Tex., recently voted to align dually with the American Baptist Convention and the National Baptist Convention, U.S.A., Inc. Ten per cent of the benevolence giving of the church will go to the American Convention. Floyd Harris is the pastor.

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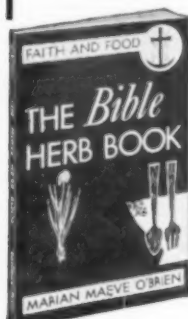
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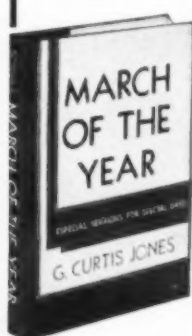


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World Christianity

By ANNA CANADA SWAIN

Typhoon Vera In Japan

The story of the damage done by Typhoon Vera is an appalling one. Nagoya, the third largest city of Japan, is almost completely devastated, and more or less damage has been done to four-fifths of the country. According to Alan Brash, of the New Zealand Council of Churches, who was the first non-Japanese to visit the scene of disaster, up to 5,000 people were killed or missing, over 13,000 were injured, and 1,390,000 are homeless. The first appeal for aid that went out brought an immediate response, with Great Britain giving \$5,600; the Netherlands, \$3,000; West Germany, \$4,863; New Zealand, \$2,790; Australia, \$1,120; Denmark, \$1,000; Burma, \$1,000; the Anglican Church of Canada, \$5,000; The United Church of Canada, \$5,000; and Church World Service of the United States, \$25,000.

Japanese Christians Play Magnificent Role

The churches of Japan, although they made up only one-half of 1 per cent of the population, "played a magnificent role in rescue operations. They went down," as Dr. Brash puts it, "skillfully and willingly into the stinking mud and did the thing which had to be done, as they pulled out victims for identification and burial." They also gave money and clothes and distributed food and medicines as they came in from churches around the world.

More Funds Needed For Reconstruction

The Lutheran World Federation, which is always in the forefront when it comes to refugee aid, has sent an emergency gift of \$2,000, and the Mennonites \$1,000. At the present moment, however, a major task of reconstruction is called for, and it seems certain that the churches around the world will demonstrate their sense of obligation to help the churches and people of Japan in their grim task of rebuilding.

More About 'Old Believers'

Christians around the world have followed with deep interest what has happened to the "Old Believers" group of the Russian Orthodox Church, who last year were transferred from Hong Kong to Brazil to start a new life. One of the five hundred, settled happily now in Brazil,

recently mailed the card of Edgar H. S. Chandler, director of the World Council of Churches Service to Refugees, to a relative in Turkey, and it was discovered that one thousand "Old Believers" had been living in Islamic Turkey, on Lake Nicea, where for many years they have made their living by fishing. A representative of the group in Turkey made the trip to Istanbul, found the office of Service to Refugees, and, with Dr. Chandler's card in hand, announced that their group of one thousand would like to join their relatives and friends in Brazil. Up to that time no one had known that this strong group of Christians were living in Asia Minor.

East Asia Conference Inaugurates Plans

As these lines go to press, it is anticipated that Hendrik Kraemer and other well-known churchmen will aid in a four-week ecumenical conference for Asian laity and youth, to be held in Hong Kong in January. The conference, the first of its kind to be held under the auspices of the East Asia Christian Conference, will have an attendance of forty-five leaders from Korea, Japan, Okinawa, Taiwan, the Philippines, Malaya, Thailand, and Hong Kong. In addition, one consultant or leader each also is expected from Indonesia, India, Pakistan, and Burma.

Bishop Dibelius Defies East German Totalitarianism

Bishop Otto Dibelius, who for some months has been refused entrance to his parishioners located in East Germany (outside Berlin), has now to face the threat that he may no longer visit his churches in East Berlin. The situation has developed because he objects to certain things which are being done in East Germany. It had been rumored that he would not be allowed to preach at Marienkirche on November 1, but he came, the church was crowded, and after the service the large congregation gathered around him to wish him well.

Roman Catholic Leader Critical of His Own Church

Thomas Sartory, a leader of the Una Sancta movement, said recently in an address in Austria that the ecumenical council called by Pope John XXIII will need to pay special attention to psychological difficulties which are an obstacle to reunion. "It is a mistake," he said, "to blame Protestants and Orthodox alone for the division in the church." He said also that it would be better if his church referred to Protestants and Orthodox as "separated brethren," rather than "heretics and schismatics."

Letters to the Editor

SIR: I have just finished reading the December issue of *MISSIONS*.

I want to thank you for the fine, objective way in which you reported the actions taken by the General Council at Green Lake, Wis.

I always appreciate the fine objectivity that you bring to your work as a reporter. It makes *MISSIONS* not only very interesting, but also a very dependable magazine.

JOHN W. THOMAS

New York, N.Y.

SIR: We enjoy reading *MISSIONS* each month. The article [editorial] reprinted from the issue of December, 1957, entitled "In Defense of Christmas" is superb. We are taking the liberty of reproducing this in our own publication with full credit to your publication.

JACK L. GRITZ

Oklahoma City, Okla.

SIR: You are to be congratulated for the incisive and frank editorials that are a mark of *MISSIONS*, and may it continue to be a source of inspiration, as well as a stimulus, to Christian thinking in relationship to the public issues of our time.

However, I wish to take strong exception to several sentences in the November issue, your editorial, "Nikita S. Khrushchev, Superior Soviet Salesman."

The statement I would comment upon is: "He never tired of talking about his desire for peace and friendship, but failed to add that he wants both peace and friendship on his own terms. He insisted that he does not desire a third world war, but refused to renounce the Communist objective of world domination—the one concession, perhaps the only one, that would prevent another war."

In this statement you bow out of the picture any responsibility on our side and on the part of Christian people to prevent war and secure peace. You have left the peace of the world entirely up to Russia, and to the policies of one man. Furthermore, you have laid down impossible conditions for world peace. We cannot expect Khrushchev to renounce the Communist program to dominate the world and remain a Communist. Neither can we expect him to give up communism and remain the head of a Communist state.

In this hour, the Christian people need to caution restraint to our own Government, in any temptation to engage in military combat. We need to welcome any thawing of the cold war that does not involve concessions that we cannot respect. We need to strengthen every agency of world community, including both the United Nations and the World Court. To back Eisenhower's proposal to remove our own veto power in the operation of the World Court, will improve the climate of international relations and the possibilities of peace. To extend the gospel through our missions is also essential to the long-range hope for peace.

ROBERT L. CLINGAN

Oberlin, Kans.

SIR: It is most timely that the Protestant churches are giving special attention this year to Africa as their field of study in foreign missions. Developments on that continent are taking place so rapidly that it is almost impossible to keep pace with them. In 1960, four new African states will become independent and will take their place

among the United Nations, bringing the number of African U. N. members to thirteen. Africa is, indeed, becoming an independent force in world politics.

Changes in the social, economic, and cultural spheres, as well as in the religious, are natural concomitants of the new strivings for individual dignity and freedom that are at the root of nationalist aspirations. Church leaders will want to be informed of these changes as they affect the roles played by the missions in the new Africa.

For nearly five years the American Committee on Africa has been of direct assistance to numerous churches, civic bodies, and college and university groups, by suggesting qualified speakers on many aspects of African developments, and by providing magazines, pamphlets, and reprints on con-

temporary Africa for distribution to audiences. In some instances we are able to suggest special projects.

We would like to invite anyone interested in our services to communicate with our offices at 1801 Second Ave., New York 17, N.Y.

GEORGE M. HOUSER

New York, N.Y.

SIR: Aloha from Hawaii! We appreciated the fine article by Robert Bradford about our work in the fiftieth state in the December issue.

We have been thrilled with the progress of the Ewa Beach Church. Very soon in 1960 our three mission churches will begin new buildings.

JAMES T. LEDBETTER

Honolulu, Hawaii

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As I see it

By WILLIAM B. LIPPARD

I ASSUME you know that a portion of your income tax pays for American aid to Spain. During the dictatorship of General Franco, and with such American aid, the economy in Spain has steadily improved. Average annual income of the Spanish people has climbed from \$250 to \$346 per person. General Franco has built new roads, new housing, magnificent government buildings, banks, and factories. Toward their cost American aid has reached the fantastic total of \$1-billion! In addition, \$400-million has constructed American military bases. *All has come out of your income tax!* And this does not include many millions of dollars for private loans.

Against that economic improvement it must not be forgotten that during the Spanish Civil War, General Franco was as ruthless in exterminating political opponents as was Stalin in Russia, Hitler in Germany, Mussolini in Italy, Mao in China, and Castro in Cuba. That the continuation of General Franco's dictatorship depends on continued American aid to Spain is intimated in an ominous sentence from an article in *Foreign Affairs*, from which some of the facts cited are taken: "The question nobody dares to raise is what will happen to Spain if and when American aid should cease!"

I thoroughly approve of American foreign aid in underdeveloped lands and to underprivileged people. But I wonder in the case of Spain whether this aid should not carry with it a suggestion to General Franco and to the Roman Catholic hierarchy in Spain that there be an end to the suppression and persecution of Protestants.

Last year was the worst year for Spanish Protestants, including Baptists, since the close of the Spanish Civil War, in 1939. At least twenty Baptist churches and many other Protestant churches have been closed by the Spanish Government without due court process. Out of 250 Protestant chapels throughout Spain, only forty have definite authorization from the Government. The others are in constant danger of being closed. It is

illegal to print and circulate evangelical literature. Protestant young people cannot be married as Protestants, because the Roman Catholic Church regards their infant baptism as evidence that they are still Roman Catholics.

In a special report in *The New York Times*, Benjamin Wells describes the plight of Spanish Protestants: "They must meet secretly in buildings with no external adornments, not even a cross. They must worship in private. They can conduct no campaigns to enlist converts, even though many Spaniards might seek to become Protestants. In short, they are second-class citizens, with all the legal, social, professional, and cultural penalties involved."

The conclusion is simple. One billion American dollars has been spent in Spain, taken from your income tax, in the alleged defense of the free world, and yet Spain in its violation of the basic human right of religious freedom can hardly classify as being part of the "free world." It is high time that more be done than mailing courteous notes to the Spanish ambassador in Washington. Thus far nothing has been accomplished in securing for Spanish Protestants the religious freedom that is the inalienable right of every person everywhere in the world.

In a short four-inch news item, which doubtless offended its liquor advertisers, a New York newspaper printed some startling statistics about alcohol consumption. Last year the American people spent \$10.5-billion for liquor and \$8.6-billion for educating their 32,338,688 children. For every \$1.21 spent on drink, only \$1 was spent on education. Why be surprised over today's rising concern about the inadequacy of American public education?

The contrast between liquor expenditures and charitable donations is fantastic. Liquor cost the American people \$62.60 per person, whereas their gifts to churches, synagogues, and charities came to only \$22.40 per person. More startling is the fact that today there are 300,056 churches—

Protestant, Catholic, Jewish—across the United States, while 441,789 liquor establishments, one-third more than the number of churches, offer to anyone the opportunity to get drunk.

Still alive are many state and national legislators who twenty-six years ago voted for the repeal of prohibition, thus opening the flood gates for the present deluge of liquor. I often wonder how these men now justify or rationalize what they did.

In terrific contrast with this American liquor situation comes news from Russia, where the people drank 29,832,000 gallons less of liquor than in the preceding year. Accordingly, Dictator Khrushchev announced that his campaign to curb drinking is succeeding. He predicted that from now on the consumption of liquor in Russia would steadily decrease, whereas in the United States it will steadily increase.

"The liquidation of liquor," said Mr. Khrushchev, "will enhance public health, strengthen family life, and improve public morale." It will do more than that. It could easily become the decisive factor in winning the cold war between Russia and the United States. What a sad story it would be if the historian of tomorrow must record that liquor, not inferiority in scientific achievement, materialistic progress, and trips to the moon, brought about the decline of American civilization and the global supremacy of the Soviet Union.

Many Americans take satisfaction in having Indian blood in their veins. Vice-President Charles Curtis was proud of his Indian ancestors. So was General Patrick Hurley. In Washington, many society leaders envied the wife of President Woodrow Wilson because of her Indian ancestry. And when Winston Churchill made his final visit to the United States last year, it was reported, with evident satisfaction, that his grandmother was descended from New York state Iroquois Indians.

Apparently, to have Indian blood gives a person some American class distinction. Yet the fact remains that Indian blood is colored blood! American Indians, Chinese, Japanese, Filipinos, Indonesians, Negroes, all are classed in anthropology as colored races. If to have Indian blood is a mark of distinction, a justification for prideful superiority, why does not the same distinction apply to people who have a little other colored blood in their veins? Here is food for thought on Race Relations Sunday, which Protestant churches observe on the second Sunday in February, and for Brotherhood Week, which follows.

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

February, 1960

HALFORD E. LUCCOCK tells of a prayer meeting in which the congregation sang an old gospel song with unusual vigor. When they came to the chorus—"On Christ, the solid Rock, I stand"—they made the rafters ring with the music. At the end of the singing, however, a thoughtful layman arose and said: "I have enjoyed singing that song with you. But I think it needs something else to go with it. For we ought to do more than stand *on* Christ. We ought to stand *with* him in the battle against all forms of evil today—against injustice, discrimination, cruelty, and war." Exactly so. And this month, when we are thinking of race relations and observing Brotherhood Week, is an excellent time to start standing *with* Christ, as well as *on* him. Not until his spirit reigns in the lives, the attitudes, and the actions of people—including people called Christians—will there be right race relations. Only then will all forms of injustice, discrimination, cruelty, and war pass away. Lusty singing and even spirited preaching may be ten thousand miles removed from courageous action and creative living. This month is a good time to determine the difference.

Reconciliation And Revival

MANY who read these lines will recall Gene E. Bartlett's superb series of devotional messages at the meeting of the American Baptist Convention, in Des Moines, Iowa, last June. In one of these messages, "When God Says 'Love,'" based on Genesis 43:3 ("You shall not see my face, unless your brother is with you"), Dr. Bartlett pointed out that right relations with God are contingent on right relations with fellow man. Said he: "There are two characteristics of our time. One is social ferment, as men seek to find new formulations for living together. The other is our evident hunger for a genuine revival. Why have we not seen the significance of these two things, side by side? We often speak of the hope that revival will bring more just and loving relationships between men. But the reverse also is true. Sometimes only the reconciliation with our brothers will bring the revival of our experience of God." Those are prophetic words—words that come straight from the heart of the gospel and go straight to one of the basic issues of our day. If we want a religious revival in our day, we may be sure that merely going through the motions will not bring it about. A fundamental requirement is reconciliation of man to man, race to race, class to class, nation to nation—as a step toward reconciliation of man to God. Weighed in the balance of that exacting requirement, many of us are found wanting. "On one side," as Dr.

Bartlett said, "is guilt about my brother, my racial pride, my aloofness, my loving my brother on a low level. Sometimes we seem to feel that we can balance the scale by piling on the other side many things. Here we would pile all the programs we mount, the resolutions we pass, the conferences we hold, the buildings we build, the budgets of which we boast. We pile them on and wait for the scale to swing back. But it does not yield. For ten thousand pounds of loveless activity will not lift one ounce of weight of real guilt about my brother." Do we really want a religious revival? Then let us do something about reconciliation.

Baptist World Alliance Calls for 'Greater Love'

FEBRUARY 7 is Baptist World Alliance Sunday—a day that will be observed around the world, as Baptists in many lands, including a half-million or more in the Soviet Union, stop to consider their heritage and their mission in the world. In their message for the day, President Theodore F. Adams, General Secretary Arnold T. Ohrn, and other officers of the alliance call "for the deepening of faith and loyalty, for the enlarging of our hearts in Christian love, and for the strengthening of our wills to Christian service." The message directs attention to the challenging theme, "Jesus Christ Is Lord," of the Tenth Baptist World Congress, to be held in Rio de Janeiro, June 26–July 3, which will bring together representatives of 23,000,000 Baptists in more than a hundred countries. Belief in the supremacy of Christ, the message continues, "was the conviction . . . of the early Christians," and it has "undergirded the witness of Baptist people across the ages." Bringing to mind those who have suffered for that conviction, the message calls on Baptists today "to ponder the depth of our own loyalty and our willingness to suffer if need be." The message calls also for "a greater love for men." It declares: "Until we feel deeply the needs of our fellow men, and until the constraining love of Christ truly lays hold upon us, the strong compulsion to evangelize will not be with us."

Why the President Was Overwhelmed

REPORTS of President Eisenhower's recent visit to India expressed his astonishment, his sense of being overwhelmed, on seeing the hundreds of thousands of people who gathered around him. As any sensitive person who has visited India in recent years knows, it was not merely the size or the enthusiasm of the crowds that overwhelmed the President; in addition, it must

have been his awareness of their dire poverty, their unabated hunger, their near despair. The hands they extended toward him did far more than express a greeting; they phrased a hope, uttered a prayer. To the common people of India, most of whom are extremely poor, hungry, and disease-ridden, President Eisenhower was more than a distinguished visitor from another land; he was the embodiment of the good life and the freedom that belong to America, a symbol of hope for India and for the entire world. The President undoubtedly was aware of all this, and so was overwhelmed at the magnitude of it. For the first time he was seeing the deep, basic needs of India's millions that our missionaries live with every day—needs that were crying out to him for amelioration, if not for eradication. And so, to the cheering, shouting multitudes who followed him wherever he went, the President held out this ray of hope for the future: "I bring this nation of 400,000,000 assurance from my own people that they feel the welfare of America is bound up with the welfare of India." Then he called on his hearers to help themselves, in these words: "The most heartening and hopeful phenomenon in the world today is that the people have experienced a great awakening. They recognize that only under a rule of moral law can all of us realize our deepest and noblest aspirations." That was the heart of his message. To a people fighting for sheer survival, he was saying that the good things of life are contingent upon the rule of moral law.

Two Explosions: Population, Political

WHEN the Roman Catholic bishops of the United States declared, categorically, that United States Catholics "will not support any public assistance, either at home or abroad, to promote artificial birth prevention, . . . whether through direct aid or by means of international organizations," they set off a political explosion second in intensity only to the worldwide population explosion itself. They made their statement on the assumption that "the promotion of artificial birth prevention is a morally, humanly, psychologically, and politically disastrous approach to the population problem." The weight of this argument would seem to be that the problem of birth control is primarily moral and religious, inasmuch as the statement makes no mention of its sociological and economic aspects. Yet the hard facts of life clearly indicate that these aspects can be ignored only to the peril of millions of people. By 1975, just fifteen years from now, there will be on the face of the earth a billion more people than now, and the rate of increase in the less-developed countries will be twice that in the developed ones. When one considers the already miserably low standards of living in the less-developed lands, the outlook for the future looks more like the lines of a Greek tragedy than a moralistic lecture by the Roman Catholic hierarchy. It should be noted that the Roman Catholic position is wholly negative, the crux of the bishops' statement being that artificial birth prevention is morally *wrong*. But is it morally *right* to bring millions of people into the world when everybody knows beforehand that they will be condemned to starvation, disease, and slow, torturous death? In facing this problem, what is moral and what

is not? Here is something for Roman Catholics to ponder. But their answer to this question would surely be similar to their answers to other questions in which canon law and church tradition come into conflict with non-Catholic practice and civil law. Their argument for government aid to parochial schools is that public schools are "godless." They step over the wall of separation of church and state on the assumption that the laws of the church must take precedence over the laws of the land. It is just there that the political explosion enters the battle over birth control. An orthodox Roman Catholic, in the White House as in private life, may be expected to think and act as a Roman Catholic. If he is true to his faith, he must. And here is something for United States Protestants to ponder.

Population Explosion: Christian Responsibility

PROPOS the current birth-control controversy is the report of a study group on the population explosion and Christian responsibility which met at Mansfield College, Oxford, England, last April, at the call of the International Missionary Council and the World Council of Churches. Voicing strong support for family planning as part of the answer to the worldwide population explosion, the group accepted the thesis that the limitation or spacing of children is morally valid, and held that there appears to be no moral distinction between the various means of birth control now known or practiced. That statement is in complete harmony with the Protestant position as phrased recently by John C. Bennett, dean of Union Theological Seminary, who sees Roman Catholic leaders pressing for "a point of view . . . which has no sound moral or religious basis, and which has been rejected by most other Christian groups." The moral and religious point of view, it would seem beyond a shadow of doubt, is to do what is best for the human race—even if doing so means the scrapping of well-worn tradition and moth-eaten dogma. "The sabbath was made for man, not man for the sabbath."

Callousness or Concern: Challenge of the Sixties

LOOKING to the decade now beginning, Barbara Ward, British economist, sees for the West a choice between the constructive use of its wealth and a complacency that will prove to be fatal. Writing in *The New York Times Magazine* for December 27, she warns against the temptations of wealth—comfort and ease that refuse the expenditures needed for physical security; surface excitements and temporary stimuli that accompany the heedless ownership of wealth. "Nothing," says Miss Ward, "so quickly condemns human beings—or families, or groups—to the stagnancy which precedes extinction as a turning away of mind and heart from the great concerns of humanity." Although, as she points out, no one would call the Western powers "callous or ungenerous in intention," the tragedy of the situation lies in the likelihood that the majority of the people in these lands will not so much as think about the economic plight, the starvation, the destitution of millions of people in Asia and Africa.

Religion as Ultimate Concern

PAUL TILLICH, in his *Theology of Culture*, defines religion in terms of "ultimate concern"; it is, he says, "being ultimately concerned about that which is and should be our ultimate concern."

"Christianity," Tillich continues, "claims that the God who is manifest in Jesus the Christ is the true God, the true subject of an ultimate and unconditional concern." Judged by this standard, all other gods are "less than valid objects of ultimate concern, and if they are made into one, become idols."

Christianity can make this high claim because of the event on which it is based—"the creation of a new reality within and under the conditions of man's predicament." This new reality is the power released through the life, death, and resurrection of Jesus Christ, through which one may become a new being, a new person.

It follows, then, as Tillich rightly says, that this unconditional claim made by Christianity is related, not to the church, but to the event on which the church is based. The church is always under the same judgment with which it judges the world. And the church that tries to exclude itself from that judgment loses its own right to judge. Just as man is not perfect, so the church is not perfect. Both must constantly repent of their sins and seek spiritual renewal.

It follows also from the definition of religion as ultimate concern that the gap between the sacred and the secular disappears. Religion refuses to be restricted to "a special realm," inasmuch as the unconditional character of ultimate concern "refers to every moment of our life, to every space and every realm." In the moral sphere, religion as ultimate concern is manifest as "the unconditional seriousness of the moral demand"; in the realm of knowledge, as "the passionate longing for ultimate reality"; and in the aesthetic realm, as "the infinite desire to express ultimate meaning." Hence, religion is "the aspect of depth in the totality of the human spirit"; it is "not a special function of man's spiritual life, but . . . the dimension of depth in all . . . its functions."

This concept of religion, which Tillich has expressed so ably, is sorely in need of emphasis in our day. Primarily, basically, religion is not joining a church, or being baptized, or attending a worship service, or putting something on the offering plate. It is ultimate concern about that which should be our ultimate concern.

Nor is religion a special compartment of man's life, which may be separated from the rest of his life. Religion belongs to the whole of life—personal character, family relationships, social and business affairs, attitudes toward other people, including people of other classes and races. In a word, religion as ultimate concern rightly belongs to the whole of life, to the sum of all its parts.

This concept is getting pretty close to what the Shorter Catechism means in saying that "man's chief end is to glorify God and to enjoy him forever." Doing this very thing should be man's ultimate concern, not

merely on Sunday or on Wednesday night, not merely in singing a hymn or reciting a creed or uttering a prayer, but in every area of life. Religion as ultimate concern demands the allegiance of the entire life, in its every mood, in its every relationship, to the eternal purposes of God.

Consider what happens in life, say in race relations, when religion of that character begins to function. Right attitudes toward people of other races will not, cannot, be separated from right attitudes toward God. Right relationships between man and God on Sunday will demand inevitably right relationships between man and his fellow men the entire week. Why? Because religion as ultimate concern is not a special realm or compartment of life; it is life itself, with no area roped off or walled in.

To bring the matter still closer home, Christian churches cannot possibly major on religion as ultimate concern and remain segregated with respect to race. That no one may have a feeling of smugness here, let it be said quickly that this truth applies with equal force to both the North and the South. To pay lip service to integration, but not to practice it, is more reprehensible than outright opposition to it. Added is a large measure of hypocrisy.

Consider also what would happen in the realm of world evangelism if enough people called Christians should suddenly begin to practice religion as ultimate concern. The motto of the Student Volunteer Movement in its early days would not seem so utopian after all. The churches might not succeed in reaching that goal, but what exhilaration, what zest, would come from trying! True it is that "not failure, but low aim, is crime." Ultimate concern for the evangelization of the world would lift the churches out of their ordinary, routine existence and plant their feet on new high levels of spiritual achievement. It would save many a church from the drabness, the dullness, and the slow but sure decadence of its present existence.

The words "ultimate concern" could well become the title of a book on the life of the apostle Paul. "What things were gain to me," he writes, "those I counted loss for Christ. . . for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

And what was true in Paul's personal life was true also in all his labors. Time and again the apostle could recall his travels, his shipwrecks, his beatings, his stonings, the stripes he had received, the constant and endless perils he had faced. But there was something else that gave him his greatest concern. "Beside those things that are without," he tells us, "that which cometh upon me daily, the care of [anxiety for] all the churches." And not content with having traversed most of the Mediterranean world with the gospel of Christ, he longed even to go to Spain.

It was from his Master that Paul had learned the meaning of ultimate concern. Though Jesus knew that going to Jerusalem would be going to the cross, yet he "steadfastly set his face to go to Jerusalem."

Ideas That Have Gripped Me

Number Eighteen in a Series

By LAURENCE T. BEERS



AS I LOOK BACK on more than a score of years in the ministry, and then attempt an evaluation of the strands that have interwoven to comprise the present fabric of my faith, there comes a realization that God's revelation is progressive, and that significant ideas have come to birth all along the way.

One of the first great concepts to take hold of me did so while I was still in seminary. William W. Adams kept stressing to his class in New Testament interpretation that one does not get a true picture of Paul's epistles by thinking of them as being chiefly treatises in theology. He tried to get us to see that while doctrine is necessary, it is not all there is to being a Christian. And he pointed out that what Paul has to say by way of theology is always the foundation for guidance in daily living.

That fact can be noted in the Epistle to the Romans, which has long been regarded as the most theological of the Pauline writings. There we find the transitional verse between the doctrinal and the practical portions of the letter, reading as follows: "I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice" (Rom. 12:1). The word "therefore" indicates that the appeal to practical works of righteousness is on the basis of all that has gone before by way of doctrinal argument.

That same emphasis is found in Ephesians 4:1, which surely reflects Paul's marvelous insight in Ephesians 2:10—"... we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

That idea has greatly influenced my preaching. If doctrine is for life, then sermons also should be for life. They should always be pointed at the very real and most earnest business of living, rather than being merely the sharing of ideas for their own sake. Specifically, I have presented the cause of missions as a practical outgrowth of belief in a God who loves all mankind, and who makes that love visible and personal in the life, death, and resurrection of Christ, and in his continuing life through the church. Missionary endeavor is one of the "therefores" of Christianity.

A second great idea that has gripped me is the conviction that the gospel is both personal and social in its proclamation and application. This idea first came to light at an interseminary conference, where Muriel Lester, of London, was quoted to the effect that the gospel is one and indivisible, with definite relevance for society as well as for the individual.

However, that concept did not really catch fire for several years, until one day there came an opportunity

to visit the slum section of a large Eastern city. Our guide, a city health inspector, showed us scenes of such degradation and squalor as I had never dreamed existed. He told us that the owners were able to avoid compliance with city health ordinances because of their social and economic standing. It seemed appalling that respectable "churchmen" could acquire wealth from the misfortunes of those who could afford no better place to live.

That experience awakened me to the fallacy of the often-expressed idea that if you can only get a man right with God, everything else falls into place automatically. On the contrary, our Lord—in his final commission to the disciples—definitely differentiates between the experience of becoming a Christian, and the process of education that is necessary to make a Christian a mature, useful follower of Christ.

That idea also has influenced both my sermonic utterances and my community activity. A minister of Christ cannot regard his responsibility as fully discharged until he has supplemented his words in the meeting place with his activity in the market place in behalf of love and truth and social justice.

A third thought that has had me in its grip is the conviction that truth is not propositional in character but personal, and that what we encounter in the Scriptures is not a set of ideas or developed doctrines, but rather a person—even the Lord Jesus Christ. This new concept was the result of a graduate course in contemporary theology, and it has helped to make clear that in religion as well as in all other areas of human existence, life's essential meaning is found in relationships, not in theories.

Even our status in the church is not a matter of assent about God or Jesus Christ, but is rather a matter of personal experience of the grace and truth of God in encounter with Christ. Moreover, doctrinal finality is never the immediate result of the initial experience of redemption. It is, rather, the by-product of the lifelong experience that we call sanctification.

In a sense, that idea goes hand in hand with the first one to which I have sought to pay tribute. It is surely more natural and helpful to relate ourselves in our daily living to a person than to an impersonal code, even though that code may be a helpful and necessary formulation of our relationship with that person.

That idea also has influenced my preaching. I have sought to point men, not simply to doctrines or ideas about Christ, but to Christ himself. I have done so to the end that there may come personal commitment to him who is both our Lord and our Savior.

That More May Know Him

More fascinating than fiction are the real-life stories of dedicated men and women engaged in the work of home missions and of Christian teaching

By PAUL C. CARTER and HELEN C. SCHMITZ

WHAT is the one absorbing purpose of America for Christ? That more may know him!

Under this 1960 theme of America for Christ can be told many exciting stories of work done by the American Baptist Home Mission Societies and The Board of Education and Publication: stories of missionaries helping new communities to build churches and new Sunday schools; stories of Indian Americans who find Christ on the campus and in the city, as well as on the reservation; stories of dedicated teachers through whom students know Christ and learn churchmanship; stories of those who interpret the love of Christ to children across North America.

Which stories shall we tell? The choice is difficult. Each of our 1,400 home missionaries and Christian teachers has a story to tell.

W. Haydn Ambrose is the pastor of one of the most unusual churches in the American Baptist Convention. The University Baptist Church, Champaign, Ill., is primarily a student church. Its deacons, trustees, and board of education are almost entirely students. The congregation is composed largely of students, faculty members, and administrative personnel related to the University of Illinois. An all-student choir adds interest to worship services.

"Uni-Baptist," as students know it, is one of Champaign's impressive churches. The stately columns of its Greek architecture, its worshipful sanctuary entered from a hospitable parlor, its many class and conference rooms, and its spacious kitchen and dining room justify the slogan "Your Church While on Campus."

Before coming to Champaign, in 1956, Haydn and Jane and their two daughters Diana and Nancy, were very much at home among students in their college-town pastorate at Mankato, Minn. The university pastor ministers to students quite as much through his family life as through his formal program and counseling. Little wonder that the Ambrose family found their way into the hearts of students at Mankato and Champaign!

So great is the opportunity for work with students that Haydn serves as minister of the church and director of the Baptist Student Foundation, while Richard Corliss serves as associate director. Richard was ordained in University Baptist Church and pursued graduate study at the University of Illinois. Uni-Baptist and the Baptist Student Foundation reach approximately two-thirds of the 850 American Baptist-preference students at Champaign.

Related to the Baptist Student Foundation are two student residence houses, Stratford House for women

and Koinonia House for men. Both houses offer opportunities for Baptist students to relate their housing and study needs to spiritual growth and Christian fellowship and service. The foundation looks to the time when similar provision can be offered to married students.

Uni-Baptist offers a comprehensive program of corporate worship, fellowship, socials, and training for leadership and Christian service. The Sunday schedule is styled for campus ministry:

- 9:30 Church school, with classes mostly of students and children of married students and faculty families. Student classes study the early Christian tradition, Pauline epistles, and theology.
- 10:30 Fellowship period with coffee, conversations, and everyone feeling very much at home.
- 11:00 Worship service, largely student-centered, with a message of pertinence and challenge to the academic community.
- 5:30 to 7:30 At supper club, students eat together and then participate in a program with "singspiration," discussion, special speakers, or motion pictures.

Mr. Ambrose says the three student commissions "generate the force that turns the wheels." Each student is invited to join one of the following commissions: (1) faith and life, (2) fellowship, (3) service. Sunday evening and weekday activities revolve around the work of these commissions.

The student council guides and directs the activities of the student center.

Members and leaders of Uni-Baptist engage in the ecumenical student movement. Some students are active on denominational committees, others on ecumenical and interfaith committees on campus.

Mr. Ambrose reports that the Baptist Student Foundation at Champaign-Urbana keeps abreast of contemporary projects and concerns of the American Baptist Convention. "This year," he explains, "the two main thrusts of our program are the Baptist Jubilee Advance and the Christian Higher Education Challenge." Regarding B.J.A., he sees this emphasis as an occasion for intensifying the ongoing program . . . that it may be a program in depth, and discover new directions in campus evangelism through the Mission to the Academic Community.

Regarding CHEC, Baptist student work at Champaign is both a participant in raising the \$7,500,000 objective and a recipient of \$34,000 toward strengthening and expanding the work. Uni-Baptist is undertaking to raise \$7,500 as its goal for CHEC.

An address in March, 1959, by Mr. Ambrose to the



W. Haydn Ambrose meets with the student council of the Baptist Student Federation at University of Illinois

legislative seminar of the Baptist Student Movement in Washington, D.C., emphasized the importance of highest motivation for a successful ministry to students. "Often we are guilty of false concern, or concern based on false motivation, or both. We must have true concerns for God and man, implemented with true methods."

Student work at Champaign-Urbana was established by American Baptists early in the century. It has been productive of scores of ministers, missionaries, and dedicated laymen. These have found places of useful Christian service all over America and in the far reaches of the globe. Obviously, this is but the forerunner of a greater work for Christ.

Our ministry to students is found near the campuses of most state and independent colleges and universities as vital evidence of work supported in part by the America for Christ Offering.

QUENTIN T. LIGHTNER is chaplain and heads the department of religion at Keuka College in the finger-lake region of western New York. In the ten years since he concluded his pastorate at the Baptist Church of the Redeemer in Brooklyn, Dr. Lightner has helped to develop an exemplary program of religious instruction and activity on this church-related campus. Here the president, dean, chaplain, faculty, and students have effected an impressive demonstration of how highest academic standards, liberal education, and a busy schedule of field experience can be developed under Christian auspices.

Religious instruction in the department of religion and Christian education covers many aspects of church leadership, as well as biblical subjects and Christian ethics. Nine semester hours of religion and Christian education are required.

The religious program at Keuka also includes the Student Christian Association and denominational student organizations, weekly chapel services, student-led vesper services, the annual Faith and Life Week, counseling opportunities with the college chaplain, and the meditation room for private worship.



Quentin T. Lightner, chaplain, conducts an impressive communion service at Keuka College, Keuka Park, N.Y.

College buses take many students to churches of their choice for Sunday services, while others attend the Keuka Park Baptist Church on campus, with English Professor Charles L. Wallis as their pastor.

Chaplain Lightner points out that the religious emphasis at Keuka expresses itself in the field period for which this college is famous. From mid-November to December 20, and during summer periods, juniors and seniors engage in field-service assignments in this country and abroad. Over two hundred students serve in Keuka's field period, with twenty-five participating in KWES (Keuka World Emphasis Service). They serve in refugee camps, Friends service projects, and UNESCO.

"Field experience abroad and in America tends to give the students a sense of purpose, breadth of culture, and adds content to their religious faith," Dr. Lightner observes. He points out also that in addition to field periods, Keuka students serve various causes and projects. Some teach Sunday-school classes. Others lead youth groups. Visitation teams conduct services and special programs in churches of western New York. The department of religion and religious education encourages this continuous field service as a way of adding experience to the training of Christian leaders.

Keuka has established an enviable record in preparing young women for Christian service. A recent survey indicates that more than one hundred and fifty graduates have been placed in church vocations in this country and around the world. In the same survey, it was discovered that more than 60 per cent of Keuka alumnae were serving as lay leaders in their churches.

Under the leadership of President William S. Litterick, Keuka pursues the theory that training in home and family life under Christian auspices means that the Christian faith and life is touching students at the point where they are most practically and vitally concerned: marriage and the future home.

Keuka College is one of the twenty-two schools and colleges officially related to the American Baptist Convention. The America for Christ Offering enables The Board of Education and Publication to encourage and assist them through annual grants.



The wide range of home-mission work may be seen in this photograph from a recent conference held at Green Lake



Left: Preschool children at Rankin Christian Center. Right: Petra Urbina (right) and a B.Y.F. leader, P.R.

Many university communities know Christ better through the dedicated ministry of such men as W. Haydn Ambrose and Quentin T. Lightner. But the story has other dimensions, as the following paragraphs will reveal.

JANET SEDAM, who studied at the Baptist Missionary Training School, Chicago, Ill., is a missionary at Keams Canyon, Ariz. Boarding schools for Navajo children are located at Keams Canyon and at White Cone, twenty miles away. About eight hundred children are enrolled and 60 per cent of them come to the Baptist mission for a period of religious instruction in released-time classes.

One hundred of the 170 children in the Polacca day school registered for clubs the first day, and more have come since then. Some of these children had never seen a mission before. To these the story of Jesus and his love for all children was at first mystifying, and then wonderful. Without the missionary, these might never have heard and never believed.

The First Baptist Church, Caguas, Puerto Rico, had prayed and planned for an educational building, in which its large Sunday school might be comfortably housed. It needed at least forty-four rooms. Such a building would be used seven days a week, for the church conducts elementary and secondary schools, as well as an active church ministry. The church borrowed \$100,000 from the American Baptist Home Mission Societies and started building on a new location, where it had secured a large tract of land. When the educational building is finished, the church will move to it, sell the old property, and build the second unit, a sanctuary and a social hall, each of which will accommodate 750 persons.

While all this is being done, Petra Urbina, the missionary, directs the outreach program for children and young people of the church. Last summer she conducted three vacation Bible schools, one at the First Baptist Church and two in rural areas where the church had built chapels. For many of the children, Bible stories were a new experience. They listened with grow-

ing excitement. Many of them wanted to hear more, and so they now attend Sunday school.

Obviously, most of these children come from a Roman Catholic background. One mother, who had never heard of a vacation Bible school, came to Miss Urbina to ask, "What will you do there?" Miss Urbina replied, "The children will sing hymns, learn to pray, and hear Bible stories. Then they will make something with their hands, and play games." The mother looked at the missionary with puzzled eyes, but would not say whether she would permit her children to attend. However, the next day she came with the two oldest of her five children. "I am a Catholic," she said, "but what you are doing is good. I want my children here."

Mary Murray does missionary work in a huge trailer-court area on the outskirts of Detroit. A visitor in the vicinity noticed the fine trailers, good cars, and well-dressed children, and then asked, "Why do you send a missionary to such people? They are not poor." These people have means, but they have no church where they live. Miss Murray came to tell them that Jesus Christ brought salvation to the world.

This story continues to be news to many. One boy stayed after vacation school and seriously asked, "Miss Murray, how much does a little Bible cost?" As the missionary talked about the Bible, the boy said, "Miss Murray, do you know I had never seen a Bible until I saw one in the trailer chapel?"

DURING the summer, with the help of two students, Miss Murray conducts eight two-sessions-a-day-for-a-week schools. She chooses a trailer court in the center of a group of courts, then, with the permission of the manager, parks her two trailer chapels on his grounds, and posts notices of the school in the neighboring courts. In this way children from more than eight courts may attend.

Many have found Christ as Savior in this trailer-court ministry. Their faith has been nurtured and they have been trained in churchmanship. They move on to almost every state in the union. Miss Murray receives letters from ministers all over the country, who write

somewhat as follows: "Send us more members like Mr. and Mrs. So and So, who found Christ in the trailer chapel."

Florence Latter works among Spanish-speaking migrant agricultural workers in Michigan. In preparation for a service in a camp for one hundred men, Miss Latter visited the men as they rested after their day's work in the fields. She greeted them and said, "We have come to talk to you about God. When you have eaten, I hope you will come and join us."

While the men were in the dining hall, Miss Latter and her helpers opened the folding organ and took out the hymn books and Bibles. Only twelve men came near them. A few accepted hymnbooks and sang lustily. Out of curiosity others parked in near-by cars. Some openly scoffed. Others deliberately caused a disturbance. After the hymn service, Miss Latter introduced the Baptist minister and translated his fine message of God's love for men. As the service progressed, some observers came closer. A few left after a bit, but others stayed.

When the minister had finished, Miss Latter gave the invitation for commitment to Christ. A number responded. She knelt with them as they stumbingly prayed for forgiveness. Then, as Miss Latter and her group were ready to leave, four of the men asked them to come again soon. "We are Christians," they said, "but it is hard for us to stay Christian in a place like this."

Miss Latter did return, but in a few days the migrants had to go on to other fields. They went with Miss Latter's prayers that wherever they went, someone would be there to preach God's Word.

THE Eastern Baptist Convention in Cuba welcomes a blessing from God which came in the form of an open door. Following the revolution, the Government began to build roads leading into the mountain areas. Soon it will be possible to drive to places that formerly could be reached on foot or horseback. Since such travel obviously was slow, not many trips could be made to the mission stations established in the hills. Also, the Government is building schools in these once-isolated areas. Electricity will be brought in, then radio and television, and what not.

Baptists, who already have a few strong churches in the area, well aware that they have in these developments an opportunity the like of which they never have had before, are making plans to take the gospel message to these people. Teams of young people are taking courses at the seminary in preparation for work in these rural regions. They have volunteered for a stated period of time. Pastors are arranging regular schedules in the area. A new missionary, Ondina Maristany, a young woman of exceptional ability and training, is on the field to direct the work.

Scores of young men and women have accepted the call to serve Christ in city parishes, among great numbers of people. George D. Younger can walk around his neighborhood in New York's Lower Manhattan, and pass by homes where more than fifty thousand people live. To hear the Good News, these people are dependent on just eight churches, most of which are weak and struggling.

This area not only is crowded, but knows many

tensions. Many of the people are devastated by poverty; torn by heartbreak, liquor, loneliness, and racial prejudice; tempted by the awful mystery of drug addiction. In the midst of such harmful pressures, the missionary, George Younger, with his co-workers, is building a church of fine young people who live in the area. They seek a place for fellowship and help in rearing their children. Many a "rumble" never comes off in the area of the Mariners' Temple; for the young people have learned a better way.

IN THE LARGE CITIES, such as Boston, Philadelphia, Cleveland, Chicago, and Sacramento, young missionaries proclaim the Good News to many hundreds of people. Because of the great need and the few workers, Christian centers have initiated a decentralized program. Activities are still held in the central building, but the workers go out into other neighborhoods to conduct classes and clubs for children and young people. At the same time, they are constantly training local leaders to carry on the work when the missionary is not present.

Christian-center work becomes increasingly significant. Urban renewal and highway programs are currently in progress in many urban areas. When homes are torn down, no matter how delapidated they are, a terrible emotional panic takes hold of the people. Where will they go? How will they live? These questions are particularly poignant for people with limited means, as anyone knows who has had occasion to look for housing these days. The Christian center served as a veritable anchor for many during the agonizing years of tearing down a neighborhood and pulling up the dear roots nourished there.

"That More May Know Him" is the purpose of every mission station. Some missionaries, like Evelyn Wing, who serves in the Taconite area of upper Minnesota, labor in declining population areas. Others, like Rudy Ulrich, who ministers in a new area in Hawaii, serve in rapidly developing population centers. Some, like Oscar Rodriguez, whose responsibility lies in Puerto Rico, serve persons whose economic picture is bright. Still others, like C. Stanford Kelly, whose field is in Haiti, serve persons who suffer from hunger.

Whatever their station in life, all men need to know that Jesus Christ has brought salvation for them. Our home missionaries and teachers work for us in the name of Jesus Christ. Their work is dependent upon the America for Christ Offering. When we give, we strengthen our hands.

Inspiring real-life incidents in the lives of missionaries and Christian teachers are told in the new America for Christ sound filmstrip entitled "That More May Know Him." This filmstrip is available free of charge to any church, through the nearest state or city promotion office.

The annual America for Christ Offering, February 28, presents opportunity for American Baptists to undergird the work of our 1,400 home missionaries and Christian teachers, to the end that "More May Know Him."

To the extent that the offering exceeds its \$400,000 goal, greater work can be undertaken for Christ through Christian teaching and home missions.



The Christian Mandate ON RACE RELATIONS

By LISTON POPE

THE MOST USUAL APPROACHES to racial questions in America have been political or sociological in nature. This has been true even in our churches, whose pronouncements have generally sounded like watered-down sociological documents inspired by some degree of moral concern. And the announced reasons for concern often have been prudential in character. It has been argued that we must give greater equality to minority racial groups to prevent them from becoming disillusioned about Christianity, or to preserve democracy, or to enlist the energies and loyalties of colored peoples in the struggle against communism, or to protect America's reputation in other parts of the world.

Similarly, the proposed solutions of race problems, including those advanced by churchmen, have generally been nontheological in character: educate public opinion; pass a law and then enforce it; desegregate schools, public facilities, and residential neighborhoods; protect the constitutional rights of individuals, regardless of race; open the churches to all true worshipers by action of the responsible church body, lest we be accused of being hypocritical or undemocratic.

Now, all these are excellent proposals, and we feel frustrated that we make so little progress toward their realization. In our national and world gatherings we affirm and reaffirm, but still in practice the churches confirm the old ways. The world urges us to "practice what we preach," which is a very worthy but worldly admonition, since it assumes that our problem is simply that of closing the gap between creed and deed. But is not our problem a far more profound one? It is not that of discerning who we are, we who are sometimes called "the people of God," and of discovering the obedience required if we are to be the followers of Christ?

Christians, especially Protestants, naturally turn to the Bible as their charter and constitution. But here, we find no clear teaching about "race" in the modern sense of the term—that is, about race as a biological phenomenon that divides human beings physically into clearly distinct groups. The people of the Bible were obviously aware of differences among groups, and in the Bible are innumerable references to nations, tribes, and tongues. Physical differences were often noted, but in themselves were seldom, if ever, the basis for discrimination.

Those who believe that the Bible teaches the racial inferiority of the Negro often lean heavily on the "curse" placed on the son of Ham, by his grandfather Noah (who had just risen from a drunken stupor)—

"a slave of slaves shall he be to his brothers" (Gen. 9:25). By strange feats of genealogy it is assumed that Ham was the forebear of the Africans; by stranger leaps in exposition, it comes to be assumed that it was God who cursed the descendants of Ham. The text, however, clearly indicates that Noah pronounced the curse, and also permits the inference that he had a hangover at the time. So far as this passage is concerned, one would suppose that either the doctrine of racial superiority or that of prohibitionism must lose biblical prestige—and that is a very hard choice, indeed.

On the other side of the argument is the perennial appeal to the well-known verse from the Book of Acts: "[God] hath made of one blood all nations of men for to dwell on all the face of the earth, . . ." (Acts 17:26). This verse unquestionably proclaims the unity of mankind through God's creation, but honesty would require that one should go on to include the remainder of the verse, which is often used by supporters of segregation: ". . . and hath determined the times before appointed, and the bounds of their habitation."

Many other examples of the effort to read racial ideas back into the Bible might be given.

THE VERY NOTION of "race," as it is commonly understood at the present time, is a modern idea, no more than three or four centuries old at the most. The Bible contains incomparable teaching about human relations, of course, and race relations are only a particular and probably temporary aspect of human relations. Scriptural teaching is therefore by no means irrelevant to our modern race problems. There we learn that God created and creates all men in his own image. By immediate inference, racial distinction and discrimination are man's fault, not God's design. And we read, too, of the judgments that God visits upon man whenever man raises his hand against his brother, and of the reconciliation of man with man as a means of God's grace. In modern terms, the judgment of God is found in the shame or brutalization of a prejudiced heart, in the unease that attends the days and nights of the segregationist or the bitter man, in the repudiation of the churches themselves for their capitulation to man's perspectives. And God's grace may be found in the restoration of the unity that has been broken, in the freedom and assurance of living again in a world where men know a common Father and therefore accept every man as brother.

Through all the cosmic drama of biblical history there runs another theme, and it rises at last to unbear-

able climax to show us what manner of people we are. God condescends to choose a people as his own, and to make with them a covenant to be their God. There are no racial implications in this doctrine of the chosen people. Israel learns with difficulty in time that this same God rules all nations, even to the isles of the sea. And her final lesson is that she, Israel, God's chosen remnant, must by her own suffering bring these nations also to salvation.

Jesus of Nazareth comes as the fulfillment of the mission given to Israel. Out of faith in the life, death, and resurrection of Jesus Christ came a new community composed of many people. Men "from every nation under heaven" were present at Pentecost, generally considered to have been the beginning of the larger Christian community or church. Through many vicissitudes this community swept out across the world, gathering up Greek and Jew, slave and free man, barbarian, Scythian, Roman, Egyptian, Indian, African, European, American.

FOR NEARLY EIGHTEEN CENTURIES the church knew little ethnic discrimination within its life. Not until white men began to overrun the world did their new division among men by races come to pass. Not until the nineteenth century did elaborate justifications of it begin to appear, and these originated for the most part outside the churches. In time, in certain churches, still a small minority, found for the most part in the United States and the Union of South Africa, these pagan theories largely supplanted the ancient Christian doctrines, and have perverted the life of the churches themselves, so that they use these theories to interpret even the Bible.

In this long perspective, embracing the centuries from creation to our own day of judgment, who are we? We say that we are the people of God, the new Israel, God's elect, a new chosen race. Are we? If we were, would we tolerate "the dividing wall of hostility," whose destruction Paul proclaimed nineteen hundred years ago? Can a church still call itself a church when it shows a partiality that God does not show? Perhaps our greatest need, if we are actually to be the people of God, is that of knowing who God's people are, of recapturing a sense of God's church as it has been revealed in the Scriptures and through many centuries.

In those terms, many of our churches may not deserve the name. They are social clubs maintained by the pride and prejudice of man. They are voluntary groups, setting their own standards of membership, not descendants of the church that came from Pentecost—ultimately from a cross. Most often we Americans tend to think of the church as simply a voluntary organization among other voluntary agencies, rather than to see it as a unique and mighty force moving across the generations to redeem the world. Let us confess it: our churches are voluntary organizations, and voluntary groups—that is, groups composed of those who vote on new members or who elect to join—bid fair to be the last strongholds of segregation in America and in some other parts of the world.

It has been said that "eleven o'clock on Sunday morning is the most segregated hour in the week." Great religious gatherings, like those of the National

Council of Churches, are the exception to the usual practice, and they inspire us for the future. But it is at the community level, where people must live and work and worship face to face, day after day, that the crucial test will come. At this level, the churches have lagged behind the Supreme Court as the conscience of the people on questions of race, and they have fallen far behind trade unions, factories, schools, department stores, athletics, and most other major areas of human association as far as achievement of integration in their own life is concerned.

If one grants that the church is the most segregated major institution in American society, both in membership and in its various programs, it becomes only fair to point to the context in which this fact has come to pass. No comfort should be legitimately derived from the plight of the church by those who point to it in order to excuse their own poor conduct. When still governor of Georgia, Herman Talmadge tartly advised the churches to become nonsegregated themselves before giving advice to others. There was a sting in this taunt, but the churches must not be immobilized by such tactics. Real-estate brokers, property owners, and others who think they stand to profit by the continuation of segregated zones of housing and other segregated facilities or services often point to the churches in defense of their own practices.

Again, there is some justification for the demand "Physician, heal thyself!" But these tactics are only a latter-day version of the well-known "dirty hands" argument, so often used in the past by the Communists and others to confuse the issue. The argument goes: "Our hands are not perfectly clean, but neither are yours. Therefore, you must not interfere with us in what we are trying to do." In this grimy world hands are seldom clean, and so the comparative purity of heart becomes the more important.

Certainly the church chastises the world in matters of race as a sinner chastising another sinner, and is repentant even in the act of chastisement. But in the light of the Bible, in the doctrine of the Christian church, in centuries of experience since Pentecost—before all these tribunals the practice of racial segregation or discrimination in the church stands condemned.

WHATEVER the culpability of the churches, more recently there have been many marks of penitence. The National and World Council of Churches, and many of their constituent bodies, have denounced segregation and have pledged themselves to work for a nonsegregated church in a nonsegregated society. Slowly but surely they are moving toward that end. Though interracial congregations in American Protestantism still comprise about 10 per cent of the total number of congregations, this percentage is five times as great as that of ten years ago. In some denominations the figure is much higher than this national average. And comparable or even greater changes have taken place during the last decade in most church-related institutions, such as schools, colleges, and hospitals. The movement toward integration has been at an uneven rate in the various denominations and regions of the country, but it has affected them all, including a number of churches and educational institutions in the South.

American and National Baptists

By E. B. HICKS

AMERICAN AND NATIONAL BAPTISTS have many common enthusiasms. Both groups have social concern, ecumenical outlook, compassion for minority groups, missionary and evangelistic zeal, and belief in the dignity of all mankind. Both believe that the Good News makes all men equal at the foot of the cross. Working together therefore should be, and is, natural for them. They co-operate in many ways, and yet there are always new potential areas of co-operation.

Seventy-five years before what is now the American Baptist Convention was organized, the American Baptist Home Mission Societies showed concern for Afro-Americans by providing schools and colleges for them. These schools, which were established both in the North and in the South prior to, during, and after the War Between the States, provided instruction primarily in the trades. However, as it became obvious that Negroes could qualify in any field of learning, the field widened to include instruction in the professions.

As the economic status of the Negro rose, state-owned schools began to operate; and one by one the Baptist-sponsored schools, having fulfilled their purpose, were either turned over to the states, to private enterprise, or closed as no longer needed. There remain only eight Baptist-sponsored schools. They are: Virginia Union University, Shaw University, Bishop College, Benedict College, Spelman College, Moorehouse College, Florida Normal and Industrial Memorial College, and The Mather School.

The National Baptist Convention, U.S.A., Inc., sprang from three prior organizations: the Baptist Foreign Missionary Convention, organized at Montgomery, Ala., November, 1880; the American National Baptist Convention, organized in St. Louis, Mo., August, 1886; and the Baptist National Education Convention, organized in Washington, D.C., in 1893. In an effort to unify the several groups in one national body, the National Baptist Convention, U.S.A., Inc., was formed in Atlanta, Ga., in 1895.

In 1915, the National Baptist Convention split over a disagreement about a publishing house, and another convention was organized, called the National Baptist Convention of America. Recently, committees from the two conventions began work on a merger plan. (To avoid misunderstanding, people should refer to these two conventions by their proper names—not by the generalization “Negro Baptist Convention, or Conventions.”)

American Baptists and the two groups of National Baptists operate throughout the United States. In many instances the three conventions have churches in the same city, and sometimes in the same neighborhood. Some churches of the National Baptist Convention, U.S.A., Inc., are dually aligned with the American Baptist Convention and contribute to its Unified Budget. Others make token gifts, but reserve the major share for their own mission program.

National Baptists, through their churches, district associations, and state conventions, also help with the support of Baptist-sponsored schools and American Baptist educational centers for the training of Negro

ministers and lay leaders. Eleven of these centers are in the northern section of the nation. American Baptists also find a new source of manpower in the Negro community in the operation of the Christian centers in the large cities. The Negroes help financially with the program as well.

The inclusive church in large metropolitan areas is showing both to our nation and to the rest of the world that different cultures can live together in a community, worship together in a church, work together in a club, and share in the community upkeep. American and National Baptists work together in the Baptist World Alliance, the World Council of Churches, the National Council of the Churches of Christ in the U.S.A., and share in the preparation of the International Sunday-school lessons. Such co-operation shows forth the glorious aspect of a gospel for all men everywhere.

Negro leaders, furthermore, are finding new places open to them. Formerly, all Negro colleges had white presidents, because it was felt that Negroes would not follow Negroes, and that no Negro was capable of being a college president. Now, however, seven of the colleges have Negro presidents. Also, Negroes serve as clerk-typists, office secretaries, and staff members of the city, state, and national organizations of the American Baptist Convention.

It is evident that there is much co-operation among the American Baptist Convention, the National Baptist Convention, U.S.A., Inc., and the National Baptist Convention of America. Yet there is an urgent need for further co-operation.

Because the heavy migration of Negroes from the South to the North and West has weakened National Baptist churches, both financially and numerically, the first good place for further co-operation is in home missions. Negroes who are moving into new communities, as well as into urban areas, are too often faced with the prospect of attending a storefront church or no church at all. At present, when a Negro church is needed, National Baptists face great difficulties in securing necessary assistance and funds. We have churches in the neighborhoods where juvenile delinquency thrives, but we do not have the money to develop a strong offensive against the problem. In the field of evangelism, we do not have sufficient knowledge of visitation-evangelism techniques. In some inner city areas we are overchurched, because white churches of every denomination have fled and sold their run-down buildings to hopeful Negro congregations.

Now, National Baptists do not want paternalism from American Baptists. They want to be co-workers.

Other areas in which a larger degree of co-operation is needed include ministerial retirement, the ministry of the pulpit, and the field of publications.

We have made good progress, but this is no time to relax our efforts. The whole vast arena of racial tensions has taken on implications which are international in scope. Christians, both Negro and white, must come to a decision on the question: Is the church the church of Jesus Christ? Perhaps a great revival awaits the right answer to that question.



AMERICAN BAPTISTS AND THEIR UNFINISHED

JESUS said in his Sermon on the Mount: "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon" (Matt. 6:22-24, R.S.V.).

In the light of that stern imperative, let us examine closely the great unfinished task of American Baptists as we look at the American churches in their world mission.

In approaching this problem, I am coming to you not as a theologian. I have neither the educational background nor the intellectual ability to ponder the theological implications of this task. Neither do I approach this problem as a missionary. I feel very humble in the presence of the dedicated, consecrated lives of those missionaries I see present here who are giving their all to make the message of Christ known. Nor do I come to you as a new Christian from our overseas churches. I doubt that I would have the personal courage to withstand the economic pressures and the social and family ostracism that many of our Christian brethren suffer when they make the decision to follow Christ as their personal Savior. No, I am approaching this problem as a plain, everyday church member, a lay member of an average American Baptist church.

As lay church members, then, let us take a careful look at our American Baptist churches today. What is the yardstick of measurement of success in our average American church today? Is the important criterion of achievement the size of its membership roll? Too often we pay homage to the largest churches in our communities, under the illusion that bulk of membership connotes vigor of spirit.

Or do we measure a church by the elegance and beauty of its building? In too many of our churches the bulk of financial concern and feverish fund-raising is to secure more money to make more elegant barns in which to store our clerical material treasures. Jesus, however, told us what happens to those concerned only with improving edifices.

Or is the yardstick of our measurement of a church the richness of its worship service, with the pageantry of vested choir and elegantly robed ministry, followed by the resounding tones of formal litany and choral response? For all time, Paul recorded the worth of "the noisy gong or the clanging cymbal."

NOTE: This article is the substance of an address delivered at the foreign-mission breakfast, Des Moines, Iowa, June 5, 1959.

Or do we at both the lay and the professional level, when comparing one church with another, use the criterion of the size of the budget, quickly lumping current-expense and benevolence budgets into a single whole, with little concern for relative proportions? The bigger the budget the stronger the church, seems to be our reasoning.

In our American culture and to our American churches the materialistic scale of membership size, of elegance of church architecture, of ornate worship, and of enlarging budget seems to be the great value scale.

But how can the church which professes to follow Jesus Christ measure itself by such a materialistic scale, when Jesus throughout his life ruthlessly condemned the materialism of his day? Your sense of values is to the soul what the eye is to the body. If both eyes of the soul are on a single object of value, then your soul is illuminated. If the eyes of your soul are on different objectives, then you are in darkness.

The eyes of the American churches today seem to be centered on material values, but if the churches were truly faithful to their commitment, then their eyes would be centered on fidelity to the length and breadth and height of Christ's own life. Christ himself is the measure of all things.

THE CHOICE that faces the American churches today is simple to define but hard to live. The problem is: Are we going to look through the eyes of Christ or the eyes of the world at our church life and effort? The mind of God and the mind of the secular world are too often in direct contradiction. We cannot serve two masters. We must choose and then implement that choice. Shall we spend more church dollars for better buildings and costlier robes for ourselves, or shall we genuinely sacrifice here at home in order to meet crushing human misery across the face of the globe?

The fundamental question, then, that we as American Baptists face is this: Is need or greed to be the standard by which we live?

We expend much energy in our churches selling tickets for church suppers for one or two dollars a ticket, while at this very moment whole families in refugee-laden Hong Kong face starvation because no food is available. Our crop surpluses rot in bulging warehouses that dot America, while this very food could restore the light of hope to the glazed eyes of emaciated refugee children. But to collect a dollar for the church dinner comes first in our table of energy utilization, rather than to collect a dollar to send some of that surplus food overseas.

While we wince at the thought of a polio shot and hold back, or else while we rush to the doctor's office with a churning pain in our stomach from the nervous anxiety over preparation for the next church bazaar, in Africa at this same moment a tiny baby is dying while trying to emerge to take its place in God's world, because there is no adequate medical care for miles around to accomplish this difficult delivery. We throw our dollars about in reckless abandon in patent remedies

for imaginary illnesses, while too, too few dollars are sent to malnourished, disease-ridden people in lands where the simplest medical care could mean the difference between life and death. Greater than the tragedy of today's needless automobile deaths that splatter our land with blood, is the tragedy of the millions of needless deaths from diseases that could be prevented or easily cured if only what we know and have available at our fingertips in America could be brought to the people around the world at their point of suffering.

While we have special collections to raise our pastor's salary so that he can have that new streamlined "medium-priced" car that is a true reflection of his place of dignity in our community, rather than the stripped-down model without the chrome and without the white-walled tires (after all, it is only a thousand dollars difference in price, and our pastor deserves the best, for he works so hard), at that same moment a spindly legged little Indian girl with protruding ribs is patiently plodding the dusty roads of South India, eagerly searching for cow dung that she can pick up and make into dried cakes to sell for fuel. If she is fortunate, over twelve long hours in heat up to 120 degrees she may find enough cow dung to sell for about eight cents, which will be the total support for herself and her two small brothers for that day. Eight cents a day measured against just a thousand dollars to maintain suitable pastoral status—are the eyes of the American churches in darkness, or can we yet be illuminated by the spirit of Christ? Do we as average church members serve God or mammon in our relationship to our church?

WHAT, then, is the unfinished task of American Baptists? It is, first, that we recapture a singleness of purpose that is proclaimed in the gospel of Jesus Christ. We must feel a renewed sense within us of the refreshing vigor of the Good News that Christ lived and died for us, that he rose from the grave and is now our personal Savior.

When American Baptists catch this vision of the gospel, they will need to follow three basic steps to implement this vision:

First, we as American Baptists need to go afresh to the Bible for illumination. Our vision, our purpose, our vigor will lose its cutting edge unless we constantly receive inspiration and guidance from God through his Word. As we ponder again his truths, we shall see afresh that being a follower of Christ means having a sense of mission to those who do not yet believe in him. There is no meaning to our Christianity except as we share the Good News with all the world.

Second, we as American Baptists need to realize that our field of mission is the entire earth. We used to think of the mission field as some far-distant and exotic land, but in today's world this is no longer true. The frontier between faith in Christ as Lord and the land of unbelief may be the barroom within our own city, or it may be the locker room filled with disbelief in our own country club. What we need is a renewed fervor as Christians

to witness for Christ in the presence of materialism with a zeal equal to that of today's missionaries for the doctrines propounded by Karl Marx.

Third, we as American Baptists need to realize that our unfinished mission to the whole world is a co-operative endeavor of the younger and the older churches. Today's ambassador for Christ from the older church goes as the Lord's servant to the younger church, under its direction to meet the needs as the younger church discerns them. Our Christian friends abroad, as they come to America, also discern the needs and the struggles of the American churches against materialism, and they support us with concern and prayers. As we gain insights into how better to make Christ known, we can share these insights and implement them with our respective strengths.

AERICAN BAPTISTS today stand at the threshold of a new decade that will witness profound changes in population, economic status, methods of motion, and spiritual intent, both at home and abroad. Do we realize the full potential of our world-mission imperative? Do we have the courage to stand uncompromisingly in the tradition that one of our missionaries to Burma, Paul D. Clasper, describes in his poem "Meditation on the Deck of a Burma Riverboat"?

I stand in a great tradition—
In the tradition of those who have stood on the deck
And heard the sound of the waves,
And have seen the moon filter its rays
through the warm evening mist
And headed for a distant city to preach the Word of God.

This is the tradition of those who dare to
think they have seen the heavenly vision,
however dimly and intermittently.
And who are content with nothing less than
a determined effort to obey it, however
feebly and falteringly.

And when a cynic,
Whether without or within, taunts:
"What is this vision glorious?"
Words fail.
But for such as they are, the vision means
A growing conviction that God might really
be like Jesus Christ,
That the knowledge and realization of this is the most
potent seed-for-good which can be sown,
Therefore, worth any expenditure I am able to make,
And that in the spending of self in this task
Even my modest gestures may be
Energized by the might of the Eternal Spirit.

This is the tradition to which I belong.
Not to a sect of the perfect,
The always loyal, the never doubting,
But to the fellowship of the restless and the questing,
To those who think this gospel may be true,
To those who risk all to test that thesis with a life.

ALONG THE CURRENT BOOKS

CHRISTIANITY IN A REVOLUTIONARY AGE. Volume II: The Nineteenth Century in Europe. The Protestant and Eastern Churches. By Kenneth Scott Latourette. Harper & Brothers. \$7.00.

This is the second of five projected volumes on the history of Christianity in the nineteenth and twentieth centuries. Its more than five hundred pages tell the story of the Protestant and Eastern churches in nineteenth-century Europe. In preparation are three volumes which will deal, respectively, with the nineteenth century outside Europe, 1815-1914; Europe since 1914; and the world outside Europe since 1914. Every serious student of the history of Christianity should own the two volumes now in print and plan to purchase the others as they appear. This is perhaps Dr. Latourette's most monumental piece of work.

THE RIDDLE OF ROMAN CATHOLICISM. By Jaroslav Pelikan. Abingdon Press. \$4.00.

It is Professor Pelikan's contention that Protestantism cannot deal with Roman Catholicism today in terms of slogans dating back to the Reformation period, for Roman Catholicism is not the same today as it was then. In some ways, he suggests, it has improved; in other ways, it has deteriorated. But whether it has changed for better or for worse, it is important to understand the many-faceted features of Roman Catholic life. His book is designed to contribute to this understanding by tracing the evolution of Roman Catholicism and by describing its genius. The last part of the book deals with the problem of formulating an adequate Protestant approach to Roman Catholicism. While the book is filled with discerning insights, at one point the author may have inadvertently nodded, for he excludes the Baptists from the catholic church when he says: "Infant baptism is the rule in Roman church, as it has been in the entire catholic church since at least the third century."

PREACHING: THE ART OF COMMUNICATION. By Leslie J. Tizard. Oxford University Press. \$2.25.

Many books on preaching deal largely with sermon construction, methods, and techniques. This volume is chiefly concerned with the minister's attitude, relationship and re-

sponse to God, and the people of his church. The author gives fresh insight into what preaching is, the personality of the preacher, the art of communication, and pastoral preaching, but undergirding all this is the persistent and fundamental truth that "when we are really preaching . . . we are speaking on behalf of God as though God were entreating by us." Artistic style, fluency of speech, and captivating dramatics can never make a man a powerful preacher, for "no man can preach who does not love people." That which makes the difference between a good speaker and a preacher is discussed with sympathetic and appealing conviction. The two chapters on the preacher's personality are especially discerning.

GOD IS INESCAPABLE. By David W. Soper. The Westminster Press. \$2.95.

This book challenges the reader to "break with standardized mediocrity and seek God beyond the gods." Spiritual insight came to the Hebrew world because men like Moses and the prophets became dissatisfied with gods and sought God. Paul resolved to count all things but loss—save the one important thing—to think straight and work constructively, to grow toward the stature of Christ. The individual who accepts God as the only giver of mind and life, and fully puts his trust in him, becomes a creative being. Spiritual insight develops only as God is trusted in all of life's commitments. In this divine-human relationship, the lower man is not left alone to gain victory. The Higher Man unifies, enriches, and energizes life, increasing individual integrity and community. It is not struggle but trust that enriches life. How man may enlarge his faith and trust in God is sympathetically and forcefully presented in this spiritual guide.

A BOOK OF PUBLIC PRAYERS. By Harry Emerson Fosdick. Harper & Brothers. \$3.00.

World famous for the forthrightness and the timeliness of his sermons in the first half of the twentieth century, Harry Emerson Fosdick was no less famous for the beauty and the depth of his pulpit prayers and litanies. Though he ministered for the most part to churches that have no prayer books, yet he felt that in the public prayers in these churches there frequently was far too much vague-

ness of thought and expression. So for years he carefully wrote prayers and litanies for use in his own pulpit—hundreds of them, prayers to suit every occasion. Seventy-five of the best of these prayers—fifty-six for general use and nineteen for special occasions—appear in this attractively printed volume. There are also thirteen litanies. Whether for study or for appropriate use in worship, these prayers rank uncommonly high, both in devotional content and in facility of expression.

A HISTORY OF ISRAEL. By John Bright. The Westminster Press. \$7.50.

Though this definitive text and resource book was prepared primarily for the undergraduate theological student, it is useful also for the Sunday-school teacher and for any other serious student of the Bible. To make this statement, however, is not to imply that this is a popular study or that its pages make easy reading. This is history—five hundred pages of it, with all the footnotes and references. But it is more than history; it is religious history. From the beginnings of Hebrew life as recorded in the Old Testament, to the time when Israel's faith issued in what we know as Judaism, the author traces the interaction of religious concepts and political events. In addition, the Prologue and the Epilogue help the student to see Israel's history in its proper world perspective. Excellent colored maps and indexes enhance the value of the text.

IN HIS LIKENESS. By G. McLeod Bryan. John Knox Press. \$3.00.

The author of this book read the medieval classic *The Imitation of Christ* in his college days. Since that time he has been captured by the idea of "the way of Christ." Much of his life has been given to the reading that undergirds this book. The writings encompass the thoughts of forty men and women from many generations and denominations who have pursued an imitation of Christ. Here, in addition to the original Thomas à Kempis, are the insights of such varied persons as Augustine, Francis of Assisi, Thomas Aquinas, Erasmus, Martin Luther, John Calvin, the Anabaptist Swiss Brethren, and many others. Indeed, while this book is well suited for devotional reading at any time, these selections and their brief introductions are particularly appropriate during the forty days of Lent, as there are forty chapters. This book will be used by colleges and seminaries as a reference book on the rich ethical theme of the imitation of Christ.

Ideas • Plans For Growing Churches

On Sending a Missionary to Churches

By HAAKON KNUDSEN

IT SEEMS TO ME that it is quite a waste of money to send a missionary speaker all the way across the country to speak in a single church. Why not send someone who is closer?"

That is a fair question, and the suggested answer also is reasonable. The fact is, however, that the ones asking the question are frequently the same ones who specify, "We want a certain missionary at our church on a certain day," sometimes not stopping to ask if that "certain missionary" is near by or three thousand miles away.

When churches in the eastern part of the country desire a representative from our Indian fields, then it is usually necessary to find that speaker in Arizona, California, or Montana. When churches in the western part of the country want a foreign missionary who happens to have his furlough residence in New Jersey, then again, a three-thousand-mile trip causes careful consideration.

Policy dictates the assignment of speakers to an area in blocks of time, not for single church appointments. There are exceptions, of course, such as the case of a church that designates a substantial amount to the salary of a missionary family. That church feels it is entitled to a personal visit from this missionary, no matter where he lives. Even so, other appointments are scheduled to fill out a week or two

weeks, so that the trip is not made only for the one appointment.

In the early months of 1960, when the Belgian Congo theme is being stressed, the only available Congo missionaries were on the West Coast. This posed an impossible problem, namely, that of trying to get the few missionaries available at any one time to visit thousands of churches all across the country.

Yes, sometimes a particular single trip may be expensive, but such a trip is arranged only when the area promotion man and the department of field activities agree that it will be good promotion.

With more than three hundred speakers traveling to more than five thousand meetings in 1959, the cost of bringing a "real, live missionary" to our constituency was only thirteen cents a person reached.

Accent on Youth

Many of our churches are aware that high-school and college-age young people can make important contributions, and gain in understanding and responsibility, through service in their churches and communities. The Council of Churches, Weedsport, N.Y., last year officially requested all member churches to include a young person of high-school age among their represen-

tatives to the council. The request was the result of value placed on the youthful viewpoints expressed by two successive high-school students elected as representatives to the council from the First Baptist Church.

Following is an article, reprinted from *The Massachusetts Baptist*, recording an idea other churches may wish to consider.

The Junior Deacon

"How to secure concerned, trained lay leadership is a problem in every church. A forward step taken by many Baptist churches is the establishment of the positions of junior deacon and deaconess. A senior boy and girl in high school are usually nominated for these offices, and elected with the other church officers at the annual meeting for a term of one year.

"Without exception, the young people fulfill creditably the regular duties of the office, as assigned them by the chairman of the deacons, including preparing and serving communion, visiting the sick and calling on new families and prospective church members. They become an inspiration both to their schoolmates and their elders.

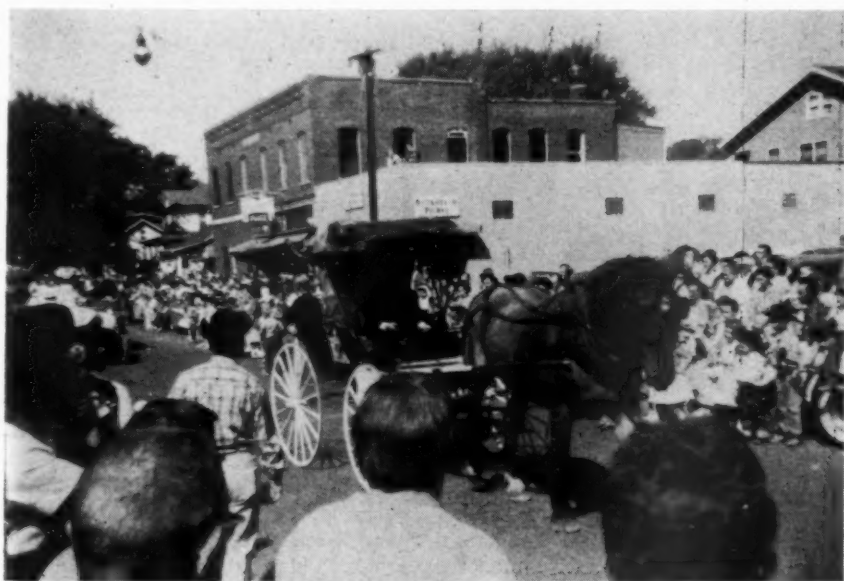
"Could anything be better preparation for the first year of college with its stresses and strains, or for the first year in business or shop with its temptations, than twelve months of Christian service along with the experienced officers of the church?

"Some churches go even further. In Woburn, Mass., the First Baptist Church adds a junior member to each church board. The participation of the young people is eager and responsible. In many cases within a few years, their election as adult members of the boards of deacons and deaconesses follows. Henry Brady, associate pastor, calls this an adaptation of 'on-the-job' training, widely used by industry." We recommend its use.

Prize-Winning Float

"The junior-high and senior-high B.Y.F. groups of the First Baptist Church, Fort Madison, Iowa, decided to do some significant witnessing during Rodeo Week in their city. They made an entry in the parade, using the theme 'Pages from Our Baptist History,' following the whole parade theme 'Pages of History.'

"Two boys carried a yellow banner with green letters which spelled out the theme. The first item was 'Circuit Rider.' Jim Webb dressed in a black suit, Abe Lincoln hat, and rode a spotted pony. Next came 'Sailor Evangelist Bill Morgan'—the church history states that he was instrumental in starting Fort Madison First. He was depicted by Randy Power, dressed in turtle-neck sweater, sailor cap, riding



'The Colporteur,' represented by Terry Stansberry in Rodeo Week parade, Fort Madison, Iowa. Young people used theme 'Pages from Baptist History'

in a row boat, pulled by a crepe-paper-decorated auto and boat trailer.

"The third scene, 'The Colporteur,' was Terry Stansberry, dressed in Prince Albert suit, derby, sporting a play-actor's beard, and driving a single-horse buggy with hood. Two girls, Linda Leninger and Marjorie Pope, walked beside the buggy the two and a half miles, handing out two thousand copies of a sheet containing the history of First Church and present plans. The last was a flat hayrack pulled by a tractor with a "Camp Meeting" shown. Girls were dressed in frontier costumes on benches, with Sandra Webb at the pulpit leading the singing of familiar hymns.

"When the awards were made, the B.Y.F. received first as the most unusual entry. Mrs. Rowena Pope, junior-high sponsor, did a great work in leading the youth. An estimated forty thousand people viewed the parade." (Reprinted from Iowa's *Baptist Record*.)

Brotherhood Week Visual Materials

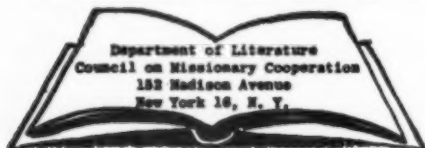
The problems of prejudice cannot be ignored by the Christian church. Brotherhood Week should be emphasized more than ever in our country this year, because we are being observed by all the nations of the world with regard to our attitudes toward all minority groups. A motion picture or a filmstrip used during this week, February 21-28, will present many phases of race relations.

In the motion picture *Broken Mask*, two college students discover that the color of one's skin is no way to judge a person. 30 minutes. Color. Rental, \$12.00. Black and white. Rental, \$8.00.

The filmstrip *It Happens Every Day* presents day-by-day experiences in race relations, and illustrates the type of school and community situations in which young people need to act constructively. Filmstrip with manuscript. Color. Sale, \$5.00.

These two suggested audio-visuals are selected from our 1959-1960 catalogue subject index, under the heading "Race Relations." For additional visual materials for Brotherhood Week, turn to our "Baptist Film Library" column at the back of this magazine.

All visual material is sent from the offices of the Baptist Film Library. Addresses are listed on page 46 in this issue. Write well in advance of showing date.



Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Therefore Get Wisdom

[The philosophy of Proverbs 4:7 is being spread both far and wide in Africa today. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." The thirst for education is being satisfied, with bright hopes for the possibility of wider opportunities than the African ever has enjoyed. At last it is happening. Rather than trace the historical background of the delay, let us see what is happening to the individuals taking advantage of the open doors to new and improved schools. Our information comes from Congo News Letter, publication of American Baptist missionaries in the Belgian Congo, a recent number devoted to education. An editorial note following each story tells of the school the African friend is attending, as one of over 36,500 youths in schools provided by American Baptists, Congo's Baptist churches, and the Belgian Government. In 1958, Congo parents paid over \$15,000 in school fees, and the churches contributed over twice that amount.]

Mbebe Goes to Kimpese

Without thinking of the meaning of *mbebe* ("responsibility"), a father and mother gave this name to their baby boy. It was a very fitting name, for Mbebe grew up with a feeling of responsibility for the Christian education of Congolese boys and girls. Though his parents were not Christian, they permitted his attendance in a mission school near their village.

After some years, Mbebe accepted Christ, was baptized, and joined the church. He was very happy in his studies, and he looked forward to the day when he would be able to teach others. Graduation day at the mission post was a big day for him, but even more so was the day when he heard that he had passed the entrance examinations of the School for Pastors and Teachers at Kimpese. He hurried home to tell his father.

By this time his mother had accepted Christ, but his father still would not give up fetish worship. Would he be in favor of further schooling for Christian work?

As is the custom in many parts of the Congo, the father called a meeting of the relatives—those from Mbebe's mother's family, as well as from his father's. Uncles and aunts and even grandparents came. Sunday afternoon they all gathered in a village house under construction, where the men could find plenty of seats on the sticks and timbers lying on the ground. The women sat on mats and on small wooden stools. The village teacher began the meeting with a song and prayer. Then the father explained the reason for coming together—that Mbebe had been accepted as a student at Kimpese, and that now he wished

to go on with his school work to prepare for teaching.

Next followed a long discussion both for and against the request. Some did not want him to prepare for Christian service. Others preferred work with higher pay, which would bring more money to the family. Finally, they voted, those in favor raising their hands. Mbebe was very relieved to see that the majority wanted him to go to Kimpese.

However, the practical part of the problem remained: What can we give our boy, Mbebe, to help pay his expenses? One of the uncles offered to give a suitcase, a few suits and other clothing, and some money. His aunts had peanuts which could be sold for money. Others had a supply of dried meat and dried caterpillars, which would help a great deal if sold nearer Leopoldville, where prices are much higher for native food. Still others offered to give dishes and pots and tools for garden work—a hoe and a big knife (like a sword), used for cutting down bushes and trees. All these gifts were given as soon as possible to Mbebe's father, who would keep a list of everything.

Finally, the day arrived when Mbebe could say, "Tomorrow, I leave for school." That night, his father presented him with all the gifts. Mbebe packed his suitcase full, and the rest he tied up in a big cloth. Early the next morning he set off for the automobile road. He had food to eat and to sell. But he must travel two hundred miles by truck to the railroad, where he would sell the extra food at high prices. There he would also buy his ticket for the train ride to Kimpese. This would be his first experience riding on a train.

At last, in the early afternoon one day, he was thrilled to see the Bangu, the mountain range which is the natural signpost of Kimpese. As he came out of the train, he found a crowd of students descending from the various coaches. His new classmates! He followed them, and soon saw two missionaries with an automobile and a truck for the baggage. Most of the students had to walk, but the distance was short. So, soon all arrived at the village to which they had been assigned.

Mbebe, though a bit confused to see so many people and the strange buildings along the way, rejoiced, because he was now in the place where he could study to become a teacher in the service of the Lord.

"Bless my people at home," he prayed, "and help me to succeed in this new work. I long to return to my village to teach the children and to preach the gospel story. Give me courage and patience, Lord, to prepare for my task."

[The Kimpese Evangelical Training Institute (later, the School for Pastors and Teachers) was founded in 1908 in co-operation with the British Baptist Missionary Society. Later, the Swedish Evangelical Mission joined with us. From the beginning, the American Baptist Mission has depended upon Kimpese for its Christian leaders.]

[The institution has grown over the years. Today it comprises a four-year theological course for men who have completed at least four years of post-primary training, a six-year normal-school course on the secondary level, a teacher-training course of four years, the primary schools necessary for practice teaching, and a two-year arts course. In addition, the wives of married students attend special classes, or are enrolled in one of the schools, depending on their scholastic ability.]

[Sixty-five men have graduated from the teacher-training school and are working in the American Baptist school system. Only one woman has received a diploma from the teacher-training school. She is Elizabeth Yikulwadio, the wife of one of the students in the school of theology.]

[Many of the pastors serving in American Baptist churches in Congo are graduates of the Kimpese schools.]

University Entrance

By NOE DIAWAKU

It was early on the morning of September 22, 1958, that I left my native village, my relatives, and my own family to enter the university of the Belgian Congo and Ruanda-Urundi at Elisabethville, a city in the eastern part of Congo.

During these days the old picture of Congo is changing. Many of the young people are awaking and thinking about learning with new enthusiasm and ambition. Each person has his own aim. I understood that the first day when my fellow students and I went to the school.

First of all, the professor asked us which science we wished to follow. I heard many sorts of answers: "I want to study administrative and social sciences." "I want to take up consular service." "I want to follow the commercial course." I heard many different answers, but my own thoughts were made up, and when it was my turn I answered, "I want to follow the science of teaching." The professor said, "You have chosen well."

There is a great deal of work and a need for workmen. And there is only one way for the work to be accomplished—each person must accept his responsibility. Just as someone else cannot satisfy my hunger by eating food himself, so I cannot expect someone else to fulfill my responsibility. My responsibility is mine. Another's responsibility is his. And the way to become a workman worthy of carrying responsibility is to be brought up in

the fear and respect of God, and to have a good education.

I cannot forget the words of one of my best teachers, Tata Remy Malutama, because they gave me a new love and gratification in my heart. He said, "Think about your neighbor who is in darkness."

When we walk with God things become easier. I am asking his strength and his blessing so that one day I will be able to say joyfully, "Here am I, send me."

[Noe Diawaku is the first of our American Baptist young men to enter the university at Elisabethville. He is the second to have any education on a university level. The first was the teacher whom he mentioned, Remy Malutama. Mr. Malutama completed his education in Belgium, and returned to Congo to become director of the secondary school at Banza Manteki. After only a few months of service he died. His death was a blow to missionaries and Africans alike. (See Congo News Letter, June, 1956.) But his influence lives on in his students—Noe Diawaku, Thomas Nlandu, Jean Masamba. The last two entered the year of study preparatory to the university course in September, 1959.]

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

They Cannot Forget

By RUTH M. CARR

A DISASTROUS EARTHQUAKE flattened several cities in the eastern part of El Salvador in May, 1951. Missionaries reached the area while the streets were still rocking. The Government rushed aid to Jucuaapa and Chinameca and set up camps for thousands of refugees.

One such camp was on the outskirts of Santa Ana. There we found a Baptist family and offered to care for a daughter, Victoria, in our school. Still dazed by her terrible experience, she ran about the corridors with fear in her eyes, like a wild animal seeking escape. The first day she ran away to her parents. They persuaded her to return with us to the school, where she stayed until she graduated from high school.

Not long ago, we stepped into the little mission in Victoria's home town for the midweek prayer service. Victoria took charge of the meeting in the pastor's absence. Fear was not in

her eyes that evening. She was no longer running away. She rejoiced in serving her Master.

El Salvador, the smallest of the Central American republics, lies on the west coast of Central America. The area is 13,176 square miles, and a United Nations estimate of 1954 showed a population of 2,122,000. It is the most densely populated country on the American continent. The language is Spanish, and most of the people are of Spanish background, with about 20 per cent of the population Indian. The principal crop is coffee, and this furnishes the basis of the wealth of the country.

El Salvador became a republic in 1839. There have been violent changes in government. The present president, elected March 4, 1956, is Jose Maria Lemus.

The American Baptist Home Mission Society began work in El Salvador in 1911. The first missionary was

William Keech, an English Baptist minister, the father of William J. Keech, of the Board of Education's department of missionary education. The Scriptures had been widely distributed in El Salvador, and there were many small groups of believers. But they were not organized into churches. Our missionaries visited three groups and helped them organize as Baptist churches.

In 1915, the Woman's American Baptist Home Mission Society sent two missionaries to work among the women and children. The work has grown until by the last figures there are twenty-three churches with a membership of 2,038.

The work of the Woman's Society has been done chiefly through two outstanding schools. The one in San Salvador, the capital, is a primary day school, and the one in Santa Ana has primary and secondary departments and a boarding department for girls.

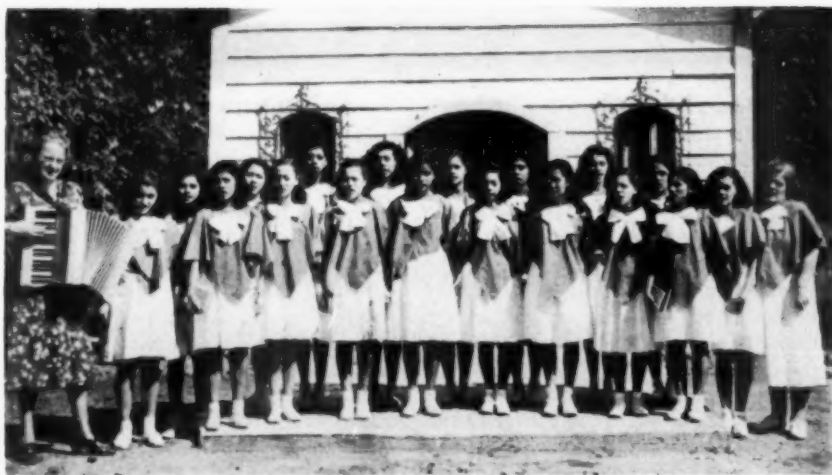
George W. Carpenter said in his *Highways for God in the Congo*: "Experience has shown that the primary and elementary schools are a source of great strength to the church. Because of the thorough biblical instruction the children receive, they often have a better understanding of Christian truth than those converted in later life. Through prolonged contact with their pupils, Christian teachers are often able to share their deep faith and consecration with their pupils."

Here at Colegio Bautista, we have evidence that our work is a strong force for evangelism. Children in their formative years imbibe spiritual truths that never entirely leave them. One day in class, we discussed the religious atmosphere at our school. A Roman Catholic student, new to our system, said that he felt a naturalness in the way the gospel was presented and lived at our school, with no compulsion and no forcing of belief.

High Reputation

Our school has a reputation for strictness. One of our girls, who had been critical of this discipline, changed her mind when she applied for a job in the public schools. She reported to us: "Our school really rates. Senorita Fulana asked me in an uninterested way if I had trained at the government normal. When I said I had graduated from Colegio Bautista, she immediately said, 'Fine, you may have the job.'"

The Government turns to us in its search for educated young people whom it can send out of the country for specialized preparation for the program of educational advance. Government officials tell us that our students not only are better prepared,



Ruth M. Carr (left), our missionary in Santa Ana, El Salvador, and her choir

but have an enviable reputation for intellectual attainment, stable character, and responsible action.

Businessmen tell us, "We can spot your students every time. Their moral, social, and business conduct is outstanding."

Yet, we feel that unless the mission transforms lives by presenting Jesus as Savior and Lord, we are fulfilling only a lesser part of our mission. As we look for this result, we find that many, like Victoria of the earthquake experience, are witnessing for the gospel.

Francisco was with us in his early years. An orphan, he was given refuge in a Christian home. Although he joined the church, in his student years he was rebellious and domineering. His schooling cost him nothing. However, he had an ungrateful spirit and an antiforeign attitude.

We finally withdrew our aid, and Francisco became a wanderer, who nonetheless seemed to be seeking the ideal God had placed in his soul. He was dismissed from a number of mission schools because of his conduct. Eventually, Francisco repented and wrote to us, asking pardon for his former escapades. He prepared in the States to become a pastor. He returned to El Salvador on a preaching mission. More than eight hundred persons filled the Santa Ana sanctuary to hear him. His powerful preaching won many for Christ. He holds a pastorate in Detroit. His church provides a number of scholarships for our school as a thank offering to honor his Alma Mater.

Many of our graduates come back to serve the school. Gifted in music, Estaban Rodriguez came back to teach after a number of years. He led the church choir, taught a Sunday-school class, and filled the office of church clerk. Recognized as a dynamic leader, he was elected to the presidency of the El Salvador National Baptist Convention. Seventeen years ago he was

named assistant principal of Colegio Bautista, an office he has filled with dignity and honor for eighteen years.

But there are others on our faculty who answer to this roll call of service. Dona Rutilla and Dona Rosa spent seven years in our secondary school, and have been teachers for more than sixteen years. Don Adan trained to be a lawyer after graduation from our school, but came back to join the faculty. Don Adan had not been a believer, but somehow could not forget his eleven years of Bible study and the Christian atmosphere of the school. For his wife he chose a Baptist girl; for, from his observation, Baptist girls were faithful wives, good partners, and excellent homemakers.

It was a happy day for all of us when Don Adan entered the waters of baptism and proclaimed his faith in Christ.

Dionely, a Steady Light

Some lights shine brighter than others, perhaps; and others are so steady that one often fails to observe the shining. Such has been the testimony of Dionely, our indispensable school secretary. She lived at the school on a scholarship during her high-school years. As secretary, she receives the tuition from the children, always with a gentle word and a smile from the young folks, who love her dearly.

She knows all the children and their families, a feat, for the question of family relationships is intricate, indeed. She never wearies of the youngsters, either; for on Sunday mornings, she is with her eighty junior-department children, leading them in worship and study.

Colegio Bautista has good reason to value the moral undergirding of the Christian religion. It has had long experience in evaluating the harvest of years of Christian training in a mission school—a harvest for the country and for the school and for the church.

Missions from My Pulpit

By H. ORLAND PAYNE

THE NOBILITY of Christian missionary endeavor is not questioned by those who are vitally interested in the presentation of the gospel of our Lord to the world. It is, however, not always easy to enlist all the people who are in our churches to the point where they will share in the obligations of maintaining a vital witness in the kingdom outposts. This difficulty constitutes a major problem that all churches must face, and it requires attention far greater than we ordinarily realize.

In our efforts to meet this problem, churches and pastors do, and should, continue to make use of: (1) the denominational teaching materials in the church school; (2) bulletins secured from our publishing house that contain mission materials on the back cover from time to time; (3) pulpit use of illustrative materials from *MISSIONS*, with timely sermons on the cause of missions; (4) the mailing of materials connected with the promotion of the two mission emphases in the fall and spring; (5) publications secured from our press for members and homes in our churches.

There are other channels for presenting the cause of missions, though frequently they fail to personalize missions, despite the fact that splendid coverage is given.

Success in Cause of Missions

In order really to succeed in the cause of missions, each person should be guided to see the work that is being done by our servants of Christ in their various posts. These people must be personalized and dramatized in the doing of their tasks and the meeting of their objectives, so that each layman in our churches will get to know them personally. An informed laity will mean a supporting laity, and the church through which they serve will increase its missionary giving substantially.

The simplest method of personalizing our missionaries, so that both women and men will get to know them, is through the morning worship service. I have developed a part for our worship order that is entitled "The Christian Witness." At this point in the service, one of our missionaries, or workers, is presented by proxy, introduced to the church as though he were there in person.

Something is told of his personality, appearance, work, objectives, philoso-

phy, field of service, major interests, or whatever is available that will catch the interest of the people.

Following the presentation, which usually takes from three to five minutes, the congregation stands and joins in singing the "Gloria Patri" in fellowship with him in his work. This means a presentation each of the Sundays of the year, and so it does involve a substantial amount of work on the part of the pastor.

Available Materials

Material for information on our workers is as varied as are our publications. Biographical sketches are excellent where they are available, but most often I have to "scrounge around" through *Baptist Leader*, *MISSIONS*, *Crusader*, *Hearthstone*, the *Secret Place*, various teaching materials used in classes from the primary department on up, state Baptist papers, special pamphlets from the New York offices, *Book of Remembrance*, the various digests of our work, letters, personal knowledge of people who are engaged in such work, and such inter-church materials as normally come along.

All fields of related Christian missionary service are included in these presentations. Foreign workers, home missionaries, Christian-center personnel, faculty members of our colleges and seminaries, state area missionaries, both state and national denominational staff members, ministers who have made outstanding contributions in some vital area of Christian outreach, and pastors and converts in lands where progress is now being made by the indigenous church itself.

Limitation is not made to Baptist workers alone, for it is fitting to include from time to time such persons as are of the caliber of Frank Laubach, Albert Schweitzer, and Toyohiko Kagawa, or one of the workers in the world co-operative Christian movement, such as the National Council of Churches, the Baptist World Alliance, and the World Council of Churches. One requirement that I have insisted upon is that the person must be an active or temporary Christian worker, with preference given to personnel of our own denomination.

Unified Budget

When I first started using these presentations of our missionaries, I

was pastor of a church that was experiencing a decrease in giving to the Unified Budget, and I was alarmed. I began the use of this plan about halfway through the year, and was rewarded by having the year finished with an increase of between a third and a half over that of the preceding year. In figures, the "down year" was under \$600, and we finished the year the plan was started with over \$1,000 given through the Unified Budget. In another pastorate, the increase for the first year of my service was 20 to 25 per cent over the previous year.

The progress in Unified Budget giving, since these presentations of persons in proxy from my pulpit was begun, has been substantial enough to warrant the conclusion that, when properly informed of the men and women who are doing our work for us, and when given a chance to know them in this personal manner, our people respond by increased sharing in the work of presenting Christ to the world. This sense of fellowship is tremendous, and a strong tie of emotion can be felt on many occasions when we stand and sing the "Gloria Patri" in fellowship with them in their work, though it be far, far away.

Mature Christians


The history of mankind and the history of the printed word are, in addition to being fascinating, related and relevant. Education was, in a great measure, dependent on the availability of the printed word. As long as books were hard to come by, education was for the privileged few. Mass education did not come until the printing press.

The political development of people also may be traced by the measure of their education. The concept of a democracy followed the mass-education development, and is predicated on the idea of an intelligent and responsible electorate. In a day of rising nationalisms, it is intriguing to see the inveterate hunger for literacy and, at the same time, the success or failure of new democracies in relation to the presence or absence of the intelligent and responsible electorate. In these countries there is a notable dearth of books except, possibly, where Communists have attempted to supply the demand.

In our own United States a fantastic thing is happening. Here the degree of literacy is very high; there is no dearth of books. And yet it was reported in the *Saturday Review of Literature*, June 2, 1956, that one in four college graduates had not read a book in the year past; that only one in six adults had read a book at any time. There is no place for books in our homes. One in eight new homes has

built-in bookcases (and real estate men declare that these are a liability in case of sale); two-fifths of all our homes have no book cases at all. Consider the quality of our reading. About one in eight of us borrows library books; of these 5 per cent are good reading, 7 per cent of fair quality, and 88 per cent are of low quality.

These facts provoke serious thought. If Christians are the champions of truth, why are they not more eager (or desperate) to discover it and to proclaim it? What kind of image of himself as a Christian, or as an American citizen, can one have that is satisfied to leave books in the schoolroom? What personal disciplines are needed if this essential to a mature and free individual and nation is to be provided for?

	FEBRUARY	2 Corinthians
	MARCH	Judges
	APRIL	Mark

2 Corinthians

Try reading the last four chapters first. Then follow it with a reading of the first nine chapters.

Some scholars think that there were four letters of Paul to the church at Corinth. The first, alluded to in 1 Corinthians 9, must have been lost. What we now read as 1 Corinthians, then, would be the second letter. It fails of its purpose to pull together the warring factions in the church. It would seem that this was because of the persistent doubt over Paul's right to call himself an apostle.

In the light of this misunderstanding of his motives, Paul wrote in burning words a vindication of his right to apostleship and of the consequences of their disobedience, which we read in 2 Corinthians 10-13. This is probably the third letter.

Now Paul waited for a reply by way of a return visit from Titus. The long delay caused him great anxiety (1 Cor. 2:12-13). At last, to his relief, Titus met him with a satisfactory report. He then penned the conciliatory letter (the fourth), which we find in 2 Corinthians 1-9. In this letter he told the Corinthians how much anguish they had caused him (1-7), and then (in 8-9) took up the matter of an offering for the Christians in Jerusalem, who were in dire need. The offering would be a practical expression of fellowship. This is the most autobiographical of Paul's letters.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Friendship House, Billings, Montana

Stories by MARY SETZEKORN

ONE EVENING, quite late, I was visiting with some early-teen boys on my doorstep. As the dusk got a little heavy, one of the boys looked into the shadowy living-kitchenette room and said, "You livin' here?"

"Yes," I said.

"You gotta bed?"

"Yes, would you like to see it?"

"You sleepin' here alone?"

"No one is sleeping with me." He looked gravely concerned.

"Aintcha scared?"

"No," I said. "You see, I'm not ever alone."

"Oh," he said, "you mean you gotta God?"

"Yes, I have God. Remember, at Easter we read, 'Lo, I am with you always.'"

"Yes," he said, slowly. Then he walked off, musingly. I heard him say, "I ain't got anuf God."

I have been impressed how often the children express concern for my safety. Part of the work of Friendship House will be the joy of introducing them to the God of courage for living in this area, which they have grown up to fear.

Christmas Eve morning, Larry knocked at the door. With him was an older boy. Just the day before, Larry had been told that today he should not come to Friendship House, but if the furnace worked on Christmas Day he would be welcome to play all day long. Busy with Christmas deco-

rations, I opened the door a bit impatiently, saying, almost before I got it open, "Larry, we told you yesterday not to come today."

"Teacher, I didn't come for myself. I brought my brother, who's home for Christmas, to see my new school."

Taking my hand and looking with childlike pleading in his eyes, he spoke directly to me. "Teacher, he can't talk. He goes to school to learn."

My impatience melted, fast! They played with the jumping-horse, the tricycles, the balls, and the music box. Overcome with penitence, I gave the boys the run of Christmas as it was available at Friendship House.

After a couple of hours of play and helping me with the tree, my little new friend tugged at my dress with happy gurgles. Larry took me aside and quietly whispered, "Teacher, he's telling you he's had a real good time and likes my school."

It was to have been my first Christmas living all alone, far from familiar friends or relatives, and missing a family of children who had been mine almost twenty years. God took away my self-concern and gave me Christmas!

A woman passing Friendship House stopped to watch a yardful of children playing and to listen to a group of others singing. It was vacation-church-school time. After pausing for a while, she crossed the yard to the kindergarten teacher and said, "This is the



Merry Christmas to the children at another Friendship House, Peoria, Ill., from friends across the nation. Did you remember to give to such as these?

finest thing that ever happend to this part of Billings," and then went on her way. The teacher called to me and related the incident.

Some time later that morning the phone rang. It was the family-welfare agent, calling to say that a woman just had visited her, had reported that she had stopped to watch the busy, happy children at Friendship House, and had said, "That's the best thing that ever happened to Billings."

I do not yet know her name, but there are many who feel with her that Friendship House, is a safe place for children to play and to learn to live happily with others.

1960-1961 Children's Material

THEMES—Foreign—"Into All the World with the Bible"

Home—"Good News to Share"

Junior Books

Adventures with the Bible. By Alice Geer Kelsey. (Foreign.) Cloth, \$2.95; paper, \$1.50.

A Junior Teacher's Guide on Into All the World with the Bible. By Jane B. Harris. 65 cents.

Old Trails and New. By Helen Boyd Higgins. (Home.) Cloth, \$2.95; paper, \$1.50.

A Junior Teacher's Guide on Good News to Share. By Lois Trimble Benedict. 65 cents.

Making New Friends Around the World, In The United States. Edited by Florence Stansbury. 75 cents.

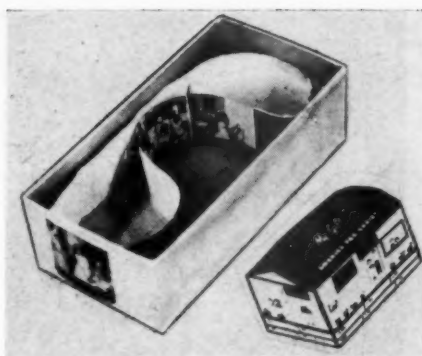
Primary Books

Here and There with the Bible. By Elizabeth Allstrom. (Foreign.) Cloth, \$2.95; paper, \$1.50.

A Primary Teacher's Guide on Into All the World with the Bible. By Eliza-



At Friendship House, children of different races all learn to play together



America for Christ Offering material—picture-strip TV box and coin box

beth Allstrom. 65 cents.

Larry. By Edith J. Agnew. (Home.) Cloth, \$2.95; paper, \$1.50.

A Primary Teacher's Guide on Good News to Share. By Lois Eddy McDonnell. 65 cents.

Making New Friends Around the World, In The United States. Edited by Florence Stansbury. 75 cents.

Kindergarten

Children at Bedtime Prayer. Paper, \$1.25. (Foreign.)

Children of North America. \$1.25. (Home.)



Bessie Finney, of Friendship House, teaches handwork and Bible stories

Little Playmate Books, Set 1. Paper, \$2.00. (Home.)

Picture Albums

World Friends and the Bible. \$1.25.

World Friends. \$1.25.

Filmstrip

The Bible Around the World. Priced.

NOTE: Publications will be available after May 1, at your nearest American Baptist Publication Society book store.

Filmstrip will be available through the Baptist Film Library.

CHRISTIAN WORLD OUTREACH—The B. Y. F.

Challenge and Opportunity

TO WORLD OUTREACH CHAIRMEN:

Recently, a B. Y. F.'er said, "Christianity just doesn't seem to hold the great challenge it used to." Undoubtedly, this fellow had not looked very hard for such a challenge, and undoubtedly this fellow had not heard about the Tohoku project for this year.

You as World Outreach chairmen have an exciting role to play in presenting this challenge of Tohoku to B. Y. F.'ers. First, though, you yourself must be aware of the great opportunity we have to tell Japanese youth, in a very concrete way, that we Baptist youth in America really do care whether or not they have camping facilities and camping fellowships.

If you are convinced that this venture is exciting, then you can help your youth group to see the values of Tohoku by:

1. Sharing your enthusiasm with B. Y. F. officers, planning when and how to present it to the group.

2. Helping your group to see the need for a camp in northeast Japan by studies listed in the Christian World Outreach packet, and through the filmstrip *Fagot on the Campfire*.

3. Helping your group plan sacrificial dinners, festival days, parties, and programs listed in the fall, winter, and spring issues of *High Call*.

Let us not fail to present this challenge to our Baptist youth; let us not fail to fulfill a responsibility to our Japanese brothers.

In Christian love,

JOYCE GOCHNOUR
National World Outreach
Chairman

Teen-Age Ambassadors

The International Christian Youth Exchange, sponsored by a co-operating group of seven United States denominational agencies, is centered in the church.

This is a program by which American youth going abroad and young people from overseas experience the customs and ways of life of a family, a school and community, and the church in another country, and share with others the life of their own church and nation.

Young people desiring to participate in this program must meet certain re-

quirements. They must be at least sixteen, but not more than eighteen years of age. They are required to engage in serious study of the language of their host countries before leaving home.

Participating countries include: Austria, Denmark, Finland, France, Germany, Great Britain, the Netherlands, Sweden, and a few in Asia and Latin America.

The deadline for applications is March 1. Applications should be sent as soon as possible to allow sufficient time for careful selection and detailed processing.

If you are interested in this program, talk with your pastor and write to:

Department of Christian
Friendliness
American Baptist Home Mission
Societies
164 Fifth Ave.
New York 10, N.Y.

Fellowship Guild

Green Lake Time Again

It seems early to be thinking about Green Lake conferences, but now is the time to start saving. The eleventh national guild house party will be held July 9-16, in the picturesque Abbey Area at Green Lake, Wis. All girls from twelve to twenty-four years of age and state guild counselors are invited.

"Take My Life" will be the theme for the week. This will be carried through the Bible Hour, the Bible-Discussion Hour, at Vespers, and in discussion groups. "Skills and Vocations" is the underlying theme for the week.

Mrs. Mildred Kreager, of Madison, Wis., will be our leader in the Bible Hour. Our Vesper Hour will be led by Mrs. George Lawrence. A well-planned program of worship, study, recreation, and guild crafts will be provided.

Begin now to make plans for being with us at the house party. Get your registration blank from your state counselor, or write to the national office, 1703 Chestnut St., Philadelphia 3, Pa.

Buzzing Around

Washington

The Fellowship Guild Girls met at Rose Point for their fifth state guild house party, with 206 girls and counselors attending. Mrs. Viola (Charles) Smith, guest missionary, formerly of the Belgian Congo, thrilled, inspired,



1959 national guild house party, Green Lake, Wis. Will you be there in 1960?

and challenged the girls and counselors to greater interest and activity in World Outreach by sharing her experiences in the Congo.

Theme-discussion groups were held to help each guild girl in the area of "Personality Development." The theme was "Search Me, O God."

The degree of the rose ceremony was performed at the guild house party at the two women's state house parties by Mrs. William Reid, former state counselor, and Mrs. William Crandall, state counselor. The girls to receive the degree were dressed in white robes, the ones conferring the degree in blue robes with gold collars. Before the ceremony, the girls indicated the requirements they had to meet to receive the degree. These included naming and pointing out on a map the home and foreign mission fields and a station within each one.

Another highlight of the house party was the crowning of the Green Lake girl, Judy Brown, state guild chairman. Judy Thomas, state scribe, of Mount Vernon, was also sent.

The house party was brought to a meaningful close with a communion service, after which three girls came forward for their first public confession of Jesus as their Lord and Master, and one girl for life dedication to a church-related vocation.

Oregon

A meeting was held for all guild girls and their counselors in Oregon. The primary purpose was to take care of necessary business so that the guild program could be carried out effectively throughout the coming year. It was also a time for fun, fellowship, and new ideas. Approximately fifty girls and counselors gathered at the Salem-Calvary Church. At the meeting of the counselors, Mrs. J. Hammerly brought out the fact that the women must get behind the girls if there is to be a successful guild program. Mrs. Harriet Houston told the

guild girls about girls of the Philippines, who consider American girls just about perfect—as priceless as rubies!

The business meeting followed this delightful session. Nominations for this year's officers were presented by the nominating committee and voted upon by those who were in attendance.

The new officers were installed by Joanne Schulte, who gave them little shoes with crosses on them. These were symbols to guide the officers in the right way.

In closing, everyone repeated the guild covenant and departed for home.

South Dakota

The girls of the First Baptist Church, Brookings, S.Dak., had a mothers' tea, at which time they presented an interesting program of musical numbers, a history of the guild, a reading, and inspirational devotions.

Also, the Brookings First Baptist Church was the host to the South Dakota state guild house party. The guest speaker for the week end was Alice O. Jorgenson, missionary to the Belgian Congo.



Book on Africa by Missionaries Jump

MISSIONS



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Announcing the New Program Packet

1960-1961 Theme—*That Ye May Know*

By RUTH M. MILES

MICHIGAN WOMEN are happy to present the 1960-1961 program packet, "That Ye May Know," for use in Woman's Societies across the American Baptist Convention. The Scripture, upon which this theme and a number of the programs are based, is found in Philippians 3:10; "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." In this verse and in the prayerful theme hymn, "Dear Lord and Father of Mankind," we trust that women will find a challenge to a deeper spiritual life.

This theme was chosen with the second year of the Baptist Jubilee Advance in mind, when the emphasis will be placed upon Bible study and the renewal of the church. Three of the programs are directly related to this emphasis. "That I May Know Him" introduces the theme and the contents of the packet. "I Know That My Redeemer Liveth" is an Easter program, and very appropriately stresses renewal of the church. "Know Your Heritage," a drama, presents women of the Bible in such a way that they seem to be vibrant with life.

Home and Foreign Missions

The mission-study themes for the year are not limited to one particular field, but include all areas of work. "Into All the World Together" will be the theme for foreign study and "Heritage and Horizons in Home Missions" will give a comprehensive view of work at home.

The home-mission program in the packet is entitled "An Inspired Heritage—Unlimited Horizons," and the foreign, "That the Nations May Know Him." The latter deals with medical work on the various fields, and the necessity for recruitment of missionaries. In keeping with the ecumenical emphasis of the foreign theme, there is a program outlining the work of United Church Women, "One God—One Purpose."

Two of the programs are concerned with definite areas of the work of the National Council of American Baptist Women. "That They May Know

and Grow" promotes the ideals of Christian family life. "Know and Be Free" is a clear call to accept the responsibilities of citizenship.

The installation service, "Know the Gift of God," calls those who accept office in the Woman's Society to a real dedication of life. "I Will Sing with Understanding" introduces the theme hymn, and gives interesting information on church music in general. "I Wonder as I Wander," an unusual Christmas program, calls attention to the needs of the unfortunate of the world, and suggests ways in which women may help to meet those needs.

A devotional service has been prepared, "Behold the Cross." This is built around the design of the packet cover—a cross, around which are links of a broken chain. The boundaries of the cross are not defined. Writes the artist, Roger T. Stoppel: "The chain symbolizes binding, restrictive elements to an understanding of the cross. . . . Broken, the chain illustrates the loss or renouncement of personal gain. Then we see the cross. . . ."

There are three supplementary leaflets, which will be useful in program planning. "Living as the Beloved" has been prepared by the department of evangelism of the American Baptist Home Mission Societies. This also is related to the Baptist Jubilee Advance. The Home Mission Societies also provide the leaflet "Ready for Either." From the Foreign Mis-



Program packet committee (l. to r.): Mrs. T. Stilwell; Mrs. R. Karney; Mrs. G. Miles (ch.); Mrs. J. Fischbach; Mrs. R. Palmer; (not shown) Mrs. R. Shabbaz. Packet ready March 15

sion Societies comes "Into All the World with Others."

In addition to these leaflets are three other program helps. "How Do You Do?" gives suggestions for using the packet material, and also gives helps for the use of study books. A flier, prepared by the department of Baptist films, supplies an order blank by which the 1960-1961 listing of overseas- and home-mission films and filmstrips may be obtained by those desiring to supplement the packet programs.

"The Man of the Little Books" is furnished to us by the American Bible Society. This will be useful as we seek to create a new interest in Bible study this year.

In 1961, women around the world will be celebrating the seventy-fifth anniversary of the World Day of Prayer. American Baptist women will join with others in this observance. To aid in this recognition of a significant event, Mrs. Stanley I. Stuber, president of the National Council of American Baptist Women, has prepared a leaflet entitled "75 Years of Prayer and Work." This is included in the packet.

"Keep Talking" is the title of a playlet which can be used to introduce the packet in state and association meetings. This may be ordered from the national chairman of program, Mrs. F. W. McDermott, 1813 W. Isles Ave., Springfield, Ill. Please send ten cents for each copy you order.

Program packets will be in American Baptist book stores on March 15, priced at \$1.00 each; also, program folders printed with cover design and theme hymn, priced 50¢ for \$1.00; and gummed stickers, printed with cover design, 100 for 50¢.

For Small Societies

The following programs for small societies and circles will appear in MISSIONS during 1960-1961:

APRIL—"His Plan Made Plain"—An installation service.

MAY—"The Beauty of His Peace"—A dedicated service.

JUNE—"How Shall They Know the Way?"—Foreign Missions.

SEPTEMBER—"Care and Share"—Love Gift.

OCTOBER—"And They Came from Afar"—Christmas and international students.

NOVEMBER—"Information, Please!"—Fellowship Guild.

DECEMBER—"Going Around in Circles"—A program on circles.

JANUARY—"The Power of the Resurrection"—Easter.

FEBRUARY—"Know Thy Works"—Reporting.

MARCH—"The Open Door"—Home Missions.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Greater Works Through Home Missions

By EDITH MOORE

[Suggested Scripture: Isaiah 61:1-2, K. J. V. Suggested hymns: "Bringing in the Sheaves" and "Higher Ground." Prepare a display of soils, such as stony, sandy, rich, and clay. You may preface the remarks that follow with an example about soils and their productive powers. Keep remarks brief and introductory.]

FIRST WOMAN: Here are several types of soil. Some of you with "green thumbs" would readily classify them according to production potential. But, according to Wilfred Bockelman's home-mission book *On Good Soil*, much "poor" soil can be made into "good" soil. In his own words, Mr. Bockelman says: "Sometimes God calls human beings to work poor soil and convert it into good soil so it is able to bring forth a harvest." This is a typical remark of the author. His book is filled with rich experiences and expressions of his deep convictions. We have chosen a few of the inspirational portions to relate to you today. We hope they will encourage you to read the entire book. Perhaps, with this new knowledge, all of us will be able to do greater works through home missions.

SECOND WOMAN: The seed was scattered everywhere. Some seed fell on hard ground.

FIRST WOMAN: The hard soil was in Delbarton, West Virginia, a mining town of twelve hundred. In 1947, Mr. and Mrs. Estes began their ministry there. They had intended to stay only four months; today, "a team of horses couldn't drag them away unless God was the driver."

Here, Mr. Estes inaugurated a Christian program that encouraged higher education. It acted as a lever to lift youths out of a narrow environment to wider horizons. Gradually the hard soil began to produce. In 1957, twenty of the graduating class of Delbarton High School were members of the Baptist church.

Accomplishment was measured by the lives it touched. Even bitter, tough Joe was attracted by the songs and laughter of a clean-up party on the church grounds. Someone had invited, "Hey, Joe, give us a hand."

Later, he gave his hand, and his heart, to Jesus. Eventually, seed did grow on hard soil!

SECOND WOMAN: Some seed fell on barren ground.

FIRST WOMAN: Some Arizona soil is pitifully barren. The impoverished earth on the Papogos Indian reservation could not support the Indians. This meant relocation, and 87 percent of the relocated Indians made good on the job.

But the barren ground had to be tilled with great patience. Churches in this area played a major part in the adjustments of the Indians to their new way of life. Churches gave spiritual guidance and counsel. Churches adopted an "open-door" policy and encouraged the Indians to acquire new skills. Community centers were opened at relocation points. Suitable homes were found for the Indians and the harvest began to bloom. The barren Arizona wastelands began to thrust new shots toward heaven.

SECOND WOMAN: Some seed fell upon good soil.

FIRST WOMAN: What a pleasure it was to work in the good soil, the rich loam that needed only the opportunity to give forth with lush, verdant flowers. Such was the soil that Mr. Chamberlain found in northwest Nebraska—the whole northwest fourth of it. His was a mobile ministry—very mobile, for in northwestern Nebraska there were only one and one-half persons to the square mile.

So eager were children to attend his

vacation Bible school that he conducted eighteen of them during the summer, six days a week, and for the entire day. Some mothers traveled twenty miles over bumpy trails to bring their children. Christian Friendliness and camp-outs . . . and cultivating the good soil brought many to Christ, and the harvest was good.

SECOND WOMAN: Some seed fell on shallow soil.

FIRST WOMAN: Ministering to a vacation congregation was the problem of David Talbot, pastor in upstate New York. He found that he must keep the altar candle on and the church latchstring out. He also found that he must be as faithful in winter as in the well-attended summer months; and if only four people appeared for morning prayer, he had to be as ardent in his petition as he was during the busy, exciting summer.

Mr. Talbot felt there was something providential about the presence of his parishioners in church, whether they were there for one Sunday or for two. One with an urgent need might be in the congregation when the attendance was the smallest . . . so he worked constantly in the shallow soil, but seldom knew the results of the seeds he had planted.

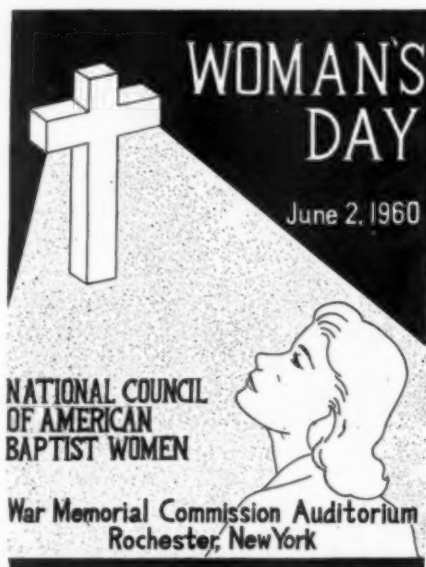
SECOND WOMAN: Some seed fell on stony soil.

FIRST WOMAN: The stony soil was Copperton, an isolated slash in the Utah mountains, near the largest open-cut copper mine in North America. Mormons predominated. Methodists were scarce, but Ada Duhigg's ministry was as rich with understanding as the mountains were with copper. This was the ingredient the stony soil needed. From it grew Christian Finns, Swedes, Austrians, Serbians, Yugoslavs, Greeks, Italians, and Chinese.

Miss Duhigg's activities were as varied as the members of her congregation. She witnessed fires, avalanches, strikes, and violent death. One time, she averted tragedy by taking a gun away from a father who threatened his six small children. The twofold program of the church and community house was to provide copper country with a religion that premeated all of life. How wise it was to work the stony soil!

SECOND WOMAN: This is a short book that requires only a few hours to read. The vignettes from life found in Wilfred Bockelman's book, *On Good Soil*, are stimulating. They will make you see the land as the minister sees it—as we all need to know it. *On Good Soil* will plant new ideas in your mind and fresh concern in your heart. Do read *On Good Soil*.

PRAYER





AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR APRIL

God's Plan—Man to Man, Service in Church

MOST CHURCHES keep a list of young men and women headed "In Service." Without question, it is understood that these members of the congregation are in the armed forces of our country. There is a distinct division between civilians and enlisted personnel. Theoretically, every person who joins a Baptist church is on the active-service list from the moment he receives the right hand of fellowship. Actually, this is not true. This month's meeting should investigate the opportunities for putting every man on the "service list."

For the Devotional Leader

At long last, we of the nonliturgical churches are learning that men join in a devotional service to the extent that they participate. You may make this month a glad exception to the general rule by preparing in advance (if mimeographing facilities are available) a worship guide.

Following is an order of service: A piano prelude based on "Arise, O Men of God," or "Are Ye Able?"; a call to worship; an invocation in unison (samples will be found in the hymnal, or your pastor might lend his service book); a brisk song service ably led by one of the men; a Scripture selection (Acts 6:1-8; 1 Cor. 12:1-12); sentence prayers, followed by a closing prayer by the leader.

An impromptu men's chorus is a possibility, or some special instrumental number.

For the Fellowship Chairman

Your committee might consider the wisdom of inviting older members of the church who have done outstanding service in years past, and plan for a brief recognition of them at some time during the meeting. This will entail transportation.

Inasmuch as the board of deacons is in somewhat the same place in the church as your committee is in the fellowship, you might be ready at discussion time to make suggestions as to how your committee could strengthen the hands of the deacons at peak periods during the church year—especially in the task of home-to-home calling.

A symbol, such as the flower for the

lapel, a badge, or a button, might be prepared for presentation to all in the group who are now holding positions of responsibility in the church.

For the Growth Chairman

Your task will be to insure against "talk" without a follow-up visit. The lay-leadership texts on church officers¹ are excellent guides to place in the hands of the men after this meeting. If the treasury permits, one or more copies of *Church Officers at Work*, by Glenn H. Asquith, could be added to the leadership texts as growth material.

To aid the program chairman, a search of the Bible (using a concordance as a guide) to find out what men did in the Temple, the synagogue, and the church in the long ago will bring a spiritual fortification to the more practical discussion of the evening.

If your church does not now conduct a service of dedication or consecration of the new church officials each year, your committee is in order to suggest this, and to hunt up samples of such services as used in other churches.

For the Program Chairman

This meeting deserves some research and statistical investigation to show how many positions in the church are available to men, and how many are presently occupied by men. It would be interesting to compare these lists with similar lists showing positions open to and occupied by women in the church. As a talking point, this material could well be lettered on a blackboard in advance of the meeting night.

Members of the group could be assigned to speak briefly to each category—deacons, trustees, and so forth, or a single speaker who is well informed could make a presentation leading up to a discussion.

For the Action Chairman

A meeting such as this is bound to result in some tub-thumping for

greater participation in church service on the part of the members of the fellowship. The willingness of some present to enter into some kind of service should be noted for reference to the pastor and the nominating committee.

Apart from the elective and appointive officers of the church, there are bound to be opportunities to serve the church. Rooms may need paint or repair, the church-school teachers may need extra shelving or furnishings, there may be a dearth of ushers, special projects may be under way but suffering for lack of volunteers. These are your opportunities to enlist men and see that the work is done where and when needed.

The "Church Service Recruitment" cards should be made available at the meeting to every member of the fellowship to determine his abilities and willingness to help in the various fields of labor needed.

Program Outline

1. Dinner.
2. Reports of secretary, treasurer, chairmen of fellowship, growth, action.
3. The devotional period.
4. One or more speakers to touch on the work of deacons, trustees, clerk, treasurer, members of the boards (such as Christian education, executive, and ushers), members of committees (such as property, music, every-member canvass, and budget), youth advisers, teachers in the church school, and Boy Scout leaders.
5. Discussion. The discussion period may be a free-and-easy affair, or one based on the *Phillips 66* method. The questions and remarks must be kept brief and pertinent.
6. A closing prayer by the pastor or growth chairman, and a unison benediction.

Alternative Program

A more formal meeting may be planned with adequate preparation to make it effective.

A chart of the church with its various officials could be made, showing the interdependence of each office.

An official in each category (such as deacon, trustee, and teacher), could be invited to make up a panel to describe the activities and requirements of each office. Questions from the floor could be directed to particular speakers.

Rather than serving a dinner, refreshments and a recreation period could follow the meeting.

The local paper might be alerted to send a reporter or photographer to record some of the highlights of the evening.

¹ Purchase from the American Baptist book store, 1703 Chestnut St., Philadelphia 3, Pa., or the book store nearest you.



SOUTH INDIA

Show Global Concern

At a Baptist Youth Fellowship retreat in South India, young people collected an offering to send to Japan to help Japanese Baptists build a camp. The offering was given by the Indian young people, after they had been challenged to understand and accept their responsibility to be concerned for missions on a worldwide basis.

Their concerned action was one of several highlights of the eleventh annual retreat of the Baptist Youth Fellowship of the South India mission field. The retreat, which was held at the Ramapatnam Theological Seminary, featured study courses, devotions, and even an excursion to the Bay of Bengal for a swim in the ocean.

Many Decisions

The climax of the gathering was on Sunday, when sixty-nine young people recorded on decision cards their profession of faith in Christ, and ninety-seven indicated a desire for full-time Christian service. The meeting was attended by one hundred and sixty-nine delegates and fifteen adult leaders from twenty separate districts of the Telugu Baptist Convention.

The theme of the retreat was "Christian Courage." With this as a focal point, several Indian leaders challenged the young people to accept Christ as their personal Savior and Lord, and to live, witness, and serve Christ daily.

This year for the first time, the young people conducted the morning devotions. They were enthusiastic about the assignment and each half-hour program was well prepared.

Another event which aroused enthusiasm was a Bible quiz in which teams from six areas competed. A championship final is planned for the 1960 retreat, with winning teams from each district association to be included in the competition.

Excursion to the Sea

The afternoon's excursion to the sea was both relaxing and tremendously inspiring. After the swim everyone gathered near the sea to sing Telugu hymns, and listen to an inspiring message by one of the leaders of the retreat. As is often true, the beauty of the scene added to the inspiration of

the message. It was at this meeting that many of the young people were brought to a new awareness of the presence and power of Christ. Certainly all were challenged to know, love, live, and witness for Christ.

The appeal to help young people in Japan was made by Danam Israel, South India youth secretary, who recently returned from America after studying at Berkeley Baptist Divinity School, Berkeley, Calif. He displayed an interesting group of Japanese dolls and umbrellas, and a world globe, and spoke of the necessity of worldwide co-operation. He also mentioned specifically the needs of the *Tohoku* Project.

This project is one originally undertaken by the Baptist Youth Fellowship in America. American Baptist young people are seeking to raise \$40,000 to provide facilities for camping and retreats, not only for Japanese young people, but also for all groups in Japanese Baptist churches. However large or small the amount that each young person gave at the retreat in India, the offering was a sincere expression of love and interest, and tangible proof of the group's vision and concern for the work of Christ's kingdom in all parts of the world.

MARJORIE GIPSON

Rapid Social Change

The Christian church and rapid social change has become a matter of interest to Christians around the world, but especially to those in Asia, Africa, and Latin America. In these areas, social change has not just been rapid, but almost runaway.

When we look at conditions in the world, we are conscious of the need of the Christian church to renew itself within, and to find for itself the specific way in which God is leading it to meet the challenges of a new age.

Because of this, it has been especially interesting for me to be involved in several studies on rapid social change during the past few years. My interest was first aroused in March, 1957, in Prapat, Indonesia, where the East Asia Christian Conference was organized. Several studies on rapid social change were being made then in different parts of Asia. Two years later, I was asked to participate in writing a report on "Common Christian Responsibility Toward the Areas of Rapid Social Change." This was done for the division of foreign missions of the National Council of Churches while I was on furlough.

As I worked on this report, the great sweep of the history of the missionary movement of the past 150 years became apparent. As the report indicates, "two paradoxical impressions stand out." The first is amazement at the extent of the influence of such a minority movement and an appreciation of "what God hath wrought." The second is contrition that so many errors were committed and so many opportunities lost. The report stated that in these chaotic and turbulent days "perhaps the greatest contribution Christians of the world have to make is in the ministry of reconciliation."

Finally, on my return to India last summer after furlough, I was privileged to follow up this experience by attending a course of study at the Ecumenical Institute, near Geneva, Switzerland, and also to participate in the World Council of Churches' International Study Conference on Rapid Social Change, held in Greece.

The conference in Switzerland, open to ministers and missionaries, concerned the mission of the church and rapid social change. In attendance were seventy-two from twenty-four different countries. Unfortunately, the so-called "free church" representatives



At B.Y.F. retreat in South India, team members compete in Bible quiz

Advertisement

They Want to See America for Christ

OVERSEAS BAPTIST LEADERS SEE NEED FOR STRONGER, OUTREACHING CHURCHES

Leaders of Baptist churches around the world believe whole-heartedly in missions. And they believe that when a church reaches out in concern for other people, it grows and is strengthened for an even greater outreach.

When Baptist leaders from ten overseas areas met in America in 1957, they brought reports of stirring triumphs and challenges in winning their own lands for Christ.

And it was evident that though they possess limited funds and are among the smallest of minority groups, even small churches have an urge to expand their witness beyond their own locality into the far corners of their countries.

"Hundreds of Evangelists"

Burma, for instance, reported that "hundreds of evangelistic workers are

supported by local churches, associations, women's societies, individuals, conventions, and the Burma Baptist Convention itself.

"This phase of the work in Burma," the report continued, "is regarded by all as being the most important, and is most actively being pushed."

The report from neighboring Assam mentioned the statement of an Asamese home missionary, the Rev. Longri Ao: "We are just beginning our work . . . but mind you, we are marching toward Burma and until we meet the evangelists coming from the other side, no power on earth shall stop our march."

In some of the areas which are the poorest economically, Christian concern for others shows itself in almost unbelievably high giving. There is a place in the Belgian Congo where

tithing as a principle is not taught, "because," said the mission secretary, "people are now giving an average of a full quarter of their income!"

"When we had a memorial service for the Philippine martyrs," he continued, "people wanted to know if they could do something—and that's how our missionary giving started."

And Japan, where Christians number less than one per cent, needs much stronger churches. "I think," said a church leader there, "a church is stronger when it is not only receiving, but is giving."

It Begins With You

Overseas Baptists believe in the world mission of the church. That is why they are working so hard in their own countries, pitting the strength of the Christian gospel against the huge numbers of the unreached.

They expect America, where a majority are Christians and there are great resources, to take great strides in reaching America for Christ.

The world mission is to win every land for Christ, including America.

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THE AMERICAN BAPTIST PUBLICATION SOCIETY

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numbered only fifteen and were definitely in the minority. I was sorry about this, because we of the free churches have much to learn about our Christian brethren of other church backgrounds.

Equally important, we have much to give, especially in study groups of this kind. It became apparent, as the study progressed, that the concept of the "priesthood of all believers" was emerging as a great challenge to all Christians in this critical period.

Study at Salonika

The study conference at Salonika, Greece, was the culmination of almost four years of pilot studies in Asia, including the Near East, Africa, and Latin America, all areas of rapid social change. Christians of all countries, if not actually participating, were involved in these studies, through missionary outreach or ecumenical groups, such as Church World Service.

In the group there were one hundred forty-eight delegates from thirty-five countries. The delegates were mostly nationals and mostly nontheologians. Here it became apparent that Christians throughout the world are vitally concerned about their responsibility in facing and alleviating the overwhelming needs and problems which have grown up, not only in the East, but also in the West. The conference stressed the need for the church and its programs to be under the guidance and judgment of God at this critical point in history. The group also brought out that the church and individual Christians must be ready to accept the need for renewal.

Recommendations

The conference urged churches everywhere to be more active in meeting human need in underdeveloped areas. Recommendations of the group included a call for "closer contact with leaders of independence movements in colonial territories," as well as a new look at missionary work in view of the growing responsibility of nationals in "new churches and nations." Two books will be published on this study late this year.

As I returned to work in India, it was with the prayer that the church in India may come to realize more deeply than it ever has before its tremendous responsibility for the task of proclaiming by word and deed the gospel of salvation; that it may become aware of the specific needs and opportunities which confront it in this time of special urgency; and that, under the guidance of God, it may seek ways and means of helping to alleviate suffering and to right wrongs so that all may experience abundant life.

HELEN L. BAILEY

MISSIONS

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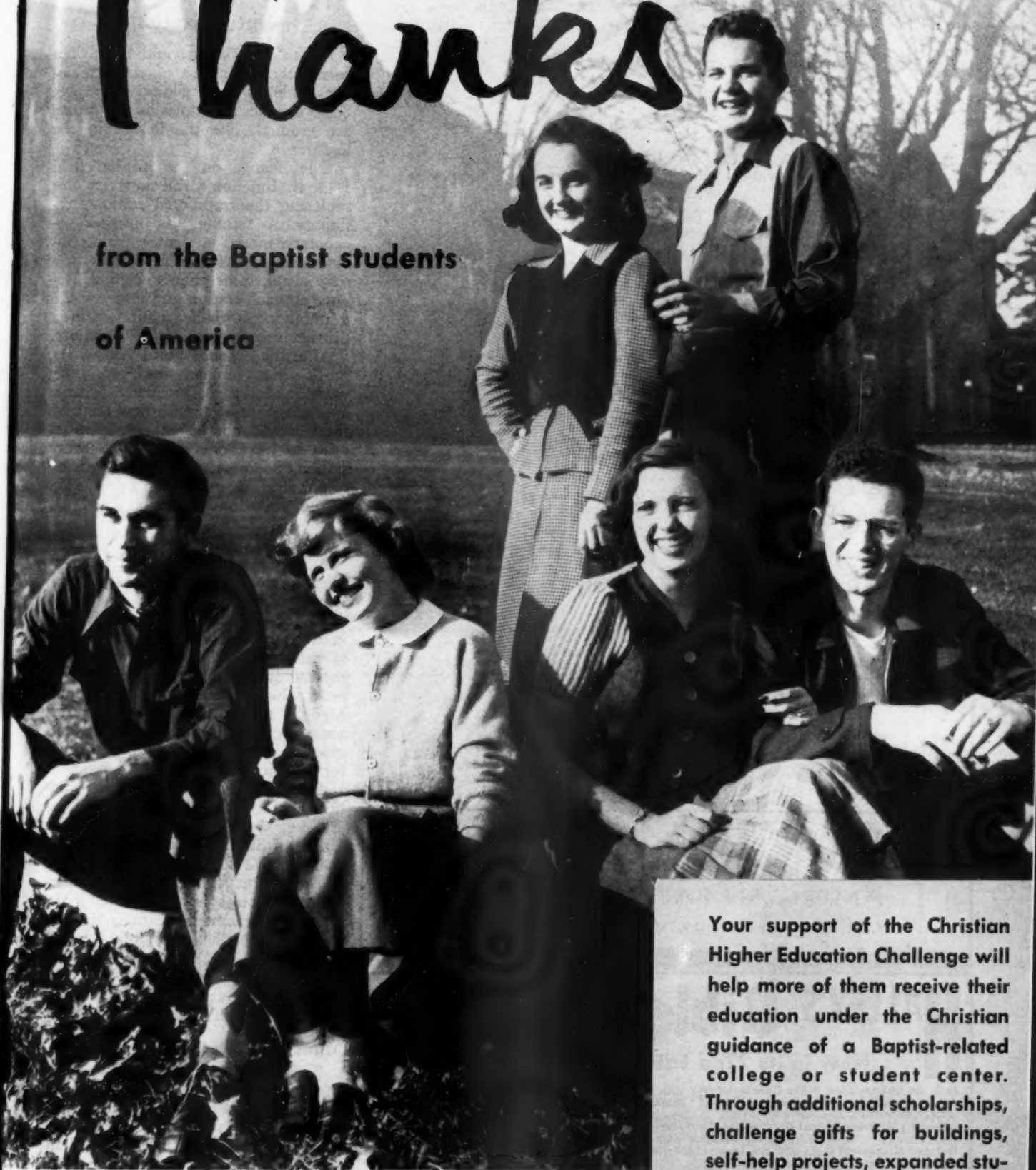
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Books, newspapers, and magazines constantly remind us of changes being made in this revolutionary age. Some changes are explosive and others are gradual, like the leaven in the loaf.

One change on the mission field is that functional missionaries are replacing the traditional station missionary. A "station" in mission vocabulary means a center which includes mission residences, a church, a school, and sometimes a hospital. Related to each station and its work are a number of smaller churches in a district, usually the size of a county.

After the Second World War, when missionaries hurried back to their work in India, it gradually became apparent that even with new recruits, there would not be enough missionaries to have one resident at every station. So most missionaries became responsible for more than one station—sometimes for as many as four.

Functional Missionaries

A new plan of functional missionaries gradually emerged. Now, missionaries are assigned to a specific task, not to a station. They still live in a station, of course, but the administration of the station work is in the hands of nationals. Some mission tasks always have been functional. Medical and educational missionaries are two cases in point. Now more and more missionaries are being trained for specific tasks.

A relatively new emphasis in functional tasks is lay leadership. John Edberg, appointed by the Baptist Union of Sweden to serve in our mission, and K. P. Jerome, who studied in America at Andover Newton Theological School a few years ago, make up the lay leadership team.

Young people's work is another special field, and Michael T. Ray is the missionary member of the trio assigned to this. The other two members are Danam Israel and N. Elijah.

Ministerial Training

There is no work more vital to the life of the church than training its ministers. Raising the standards at the Ramapatnam Seminary, where W. Maurice Blanchard is president, has emphasized the need for missionaries, and nationals, too, with high academic qualification. Louis F. Knoll recently moved from the Madira station to join the Ramapatnam faculty.

Just because missionaries are being assigned functional tasks does not mean that versatility and a willing-

MISSIONS

ness to adapt are no longer needed. Rather than having several stations, a missionary may be responsible for several related functions—youth work and publishing youth material, for instance.

These changes raise an important question: What happens when stations are left without missionaries? Naturally, the places where missionaries have not been assigned were those with strong national leaders ready to assume responsibility. When the Knolls moved to Ramapatnam, they had a comprehensive, well-planned program that is being continued by the Madira Field Association.

The Bapatta field, with an important training school, has been without a resident missionary for twelve years. The Donakonda area, which recently celebrated a diamond jubilee of mission work, also has been without a resident missionary for years. Current reports of activities in that field testify to continued growth. One church recently held a revival; baptismal services in several villages included caste Hindus; two new church buildings had been dedicated; and three churches have held Christian home meetings.

As missionaries assume functional

tasks, it is apparent they render great service. No less apparent is the fact that a comprehensive Christian program can be carried out by trained national leaders.

MARJORIE GIPSON

HAITI

Churches Help Haiti

After years of drought and hard times, because the country was going through a period of unprecedented political and economic distress, our missionaries in Haiti send good news.

The special appeal for help from the Haitians brought a response far beyond the hopes or expectations of the missionaries. Hundreds of boxes of clothing and shoes have come from churches and individuals across the American Baptist Convention. Because of this, the missionaries have been able to minister to the physical and material needs of those who come to them in distress. The knowledge that behind these gifts came a spirit of Christian love and concern has been heartening to them. Supplies from Church World Service and CARE have been a great help, too.

Of course, months of starvation or semistarvation have taken their toll, and sickness is everywhere. Hundreds

need help to buy medicines. Work at the hospital continues to increase by leaps and bounds. The pediatrics and maternity wards are always full. The number of out-patients increases every week. William H. Hodges and his staff are kept on the run.

A good rainfall and thriving crops have made the countryside green again. People are glad to work in their promising gardens of corn, beans, rice, sweet potatoes, and congo peas. At the school, located in Limbe, the experimental project with a hybrid corn was successful, and farmers now plan to raise the corn.

In the fall of 1959, each boy and girl in the upper classes of the day school was given a pair of American chickens, so that each might learn to take care of them. The school planted leafy vegetables, hoping to encourage the people to learn the importance of such vegetables in the diet.

BURMA

First Mon Graduate

Among the fall graduates of the Burma Divinity School was the first graduate from Burma's oldest ethnic group, the Mons, who date back almost two thousand years in Burma.

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Included in the 1959 class of twenty-one students was Ma Tin May, a young girl of the Mon people. Burmese, Karen, and Kachins, major language groups in Burma, are said to have come from Tibet and West China later than the Mons entered Burma and Thailand. The Mons are now a small minority group of about fifty thousand, but fewer than two

thousand of them are Christian. Recently, a young Mon pastor was ordained after completing a course at one of the two Baptist Bible schools in Insein, but Ma Tin May is the first of her people to be graduated with a bachelor of theology degree from the Divinity School. The school was founded in 1927 by American and Burma Baptists.

MISSIONARY MILESTONES

Appointed

By the American Baptist Foreign Mission Societies, November 9, 1959, Buck Hill Falls, Pa.: Mr. and Mrs. Frederick S. Downs, Assam; Mr. and Mrs. Clifford M. Gilson, Burma; Mr. and Mrs. Frank Reynolds, Thailand.

Sailed

Dr. and Mrs. Frank O. Andersen and Alice O. Jorgenson, Belgian Congo; Rev. and Mrs. George J. Gillespie, Assam; Rev. and Mrs. Carl A. Holmgren, Japan; Alice Mae Simmons and Elizabeth Taylor, Burma.

Died

Louis Adamus, teacher at International Baptist Seminary, East Orange, N.J., and pastor at Polish Baptist Church, Jersey City, N.J., March 6, 1959.

August A. Berg, missionary to Bengal-Orissa (1926-1953), retired, December 3, in Malden, Mass.

Edwin R. Brown (1910-1948), Mexican work in the U.S., and a founder of the Spanish American Seminary, Los Angeles, Calif., April, 1959.

William E. Parks, colporter missionary in Montana and Utah for sixteen years; missionary to Indians in Oklahoma and Montana for thirteen years, July 8, 1959.

Transferred

Clifford M. Christenson, pastor, First Baptist Church, Stevensville, Mont., to Ocean Lake, Oreg.; Amos Dudley, Englewood Christian Center, Chicago, Ill., to director, Valley Christian Center, Phoenix, Ariz.; George A. Haddad, pastor, Dearborn, Mich., to director, urban work, Ohio Baptist Convention, Granville, Ohio; George Head, Grace Chapel Christian Center, St. Paul, Minn., to director, Anadarko Christian Center, Andarko, Okla.; Ralph D. Knight, Valley Christian Center, Phoenix, Ariz., to executive director, United Christian Centers, Sacramento, Calif.; Betty Pancake, Gleiss Memorial Center, Detroit, Mich., to Dayton Christian Center, Dayton, Ohio; George M. Parsells, general worker, division of church missions to field representative,

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Church and Community Studies, New York, N.Y.; Janet Sedam, Milwaukee Christian Center, Milwaukee, Wis., to program assistant, Navajo-Hopi field, Second Mesa, Ariz.; Melvin Walter, pastor, North Farmington Baptist Church, Farmington, Mich., to First Baptist Church, Ewa Beach, Oahu, Hawaii.

Leave of Absence

Mr. and Mrs. Robert D. Brenner, Managua, Nicaragua.

Study Leave

Mary Apolinar, field unassigned; Anna Aponas, Christian-center missionary; Ruth Tanner, unassigned.

Furloughed

Vivienne E. Greene, Kodiak, Alaska; Rev. and Mrs. W. W. Cadwallader, Thailand; Elizabeth Chambers, Philippines; Rev. and Mrs. W. M. Fridell, Japan; Jean L. Luckey, Belgian Congo; Rev. J. A. Marshall, returned from Belgium.

Resigned

Phyllis Browning, Cordova Hospital, Alaska; William Brice, pastor, First Baptist Church, Mountlake Terrace, Wash.; Theron Duerfeldt, director, Bethel Neighborhood Center, Kansas City, Kan.; Mary Ellen Hibbs, field missionary, Juvenile Protection Program; Ralph Handen, church missionary, Woodlawn Baptist Church, Chicago, Ill.; John F. Haugan, Jr., Community Baptist Church, Belfair, Wash.; Lynn Hodges, church extension, Irvington, Calif.; Laura Jackson, girls' worker, Brooks House, Hammond, Ind.; Jeannette Janson, regional missionary, Winning the Children for Christ program; Robert Lietz, Rouge Park Baptist Church, Detroit, Mich.; Emma L. Lorance, regional missionary, Winning the Children for Christ program; Eleucadio Mendez, pastor, Spanish Baptist Church, Milwaukee, Wis.; Henry H. Mitchell, Baptist Educational Center, Oakland, Calif.; Louis D. Mitchell, United Christian Centers, Sacramento, Calif.; Ann Pettet, educational-center worker, Brooklyn, N.Y.; Harvey Preston, pastor, Calvary Baptist Church, Kenosha, Wis.; Richard Rusbult, pastor, Exton Community Baptist Church, Exton, Pa.; John Spangler, boys' worker, Dayton Christian Center, Dayton, Ohio; Richard Williams, pastor, Hailey, Idaho; Clyde L. Wilson, missionary pastor, Monticello, Utah; Diana Zediker, regional missionary, Winning the Children for Christ program.

Churches assumed self-support: Nick Neufeld, Rio Linda, Calif.; Robert W. Newman, West Carrollton, Ohio.

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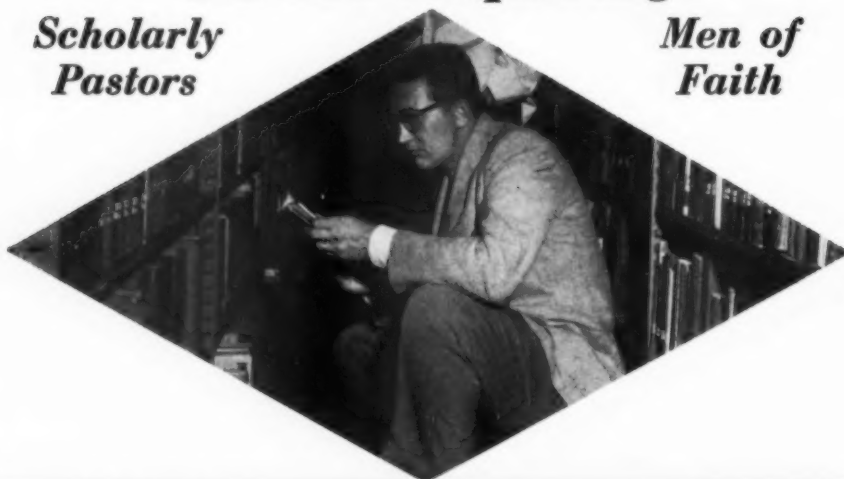
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Answers to Quiz on page 3

(1) *Theology of Culture*, Paul Tillich. (2) Behalf of love and truth and social justice. (3) William Keech. (4) Francisco. (5) Elizabeth Yikulwadio. (6) True. (7) Two hundred. (8) Ondina Maristany. (9) Spain, General Franco, Roman Catholic. (10) 1,390,000. (11) Barbara Ward. (12) Roman Catholic bishops. (13) 1,120.

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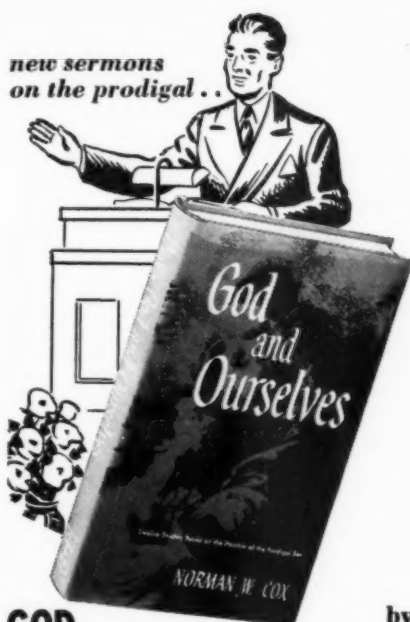
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Club Talk...

By Frank A. Sharp

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Smithville Baptist Church, Smithville
Little Capon Baptist Sunday School, Three Churches
First Baptist Church, Tyler Mountain
Union Baptist Church, Wadestown
West Warren Baptist Church, Wadestown
Bula Baptist Church, Wana
Calvary Baptist Church, War
Murphy's Creek Baptist Church, Weston
West Union Baptist Church, West Union

Wisconsin

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First Baptist Church, Manitowoc
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Bethel Baptist Church, Rusk
Walworth Baptist Church, Walworth

Wyoming

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First Baptist Church, Corning
Windsor Hills Baptist Church, La Mesa
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Beth Eden Baptist Church, Oakland
First Baptist Church, Riolinda
Blossom Hill Baptist Church, San Jose
MacArthur Community Baptist Church, San Pablo

Highlands Baptist Church, South San Francisco
First Baptist Church, West Covina
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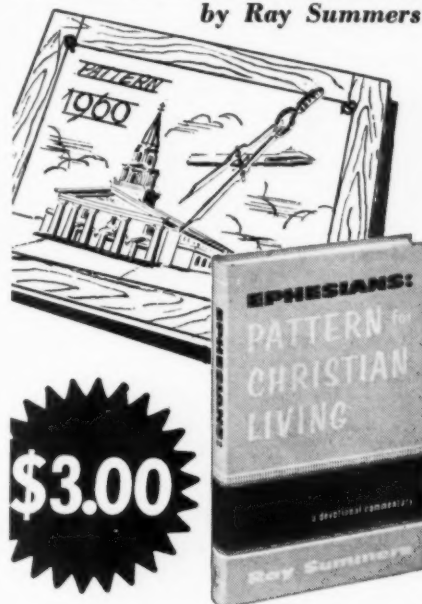
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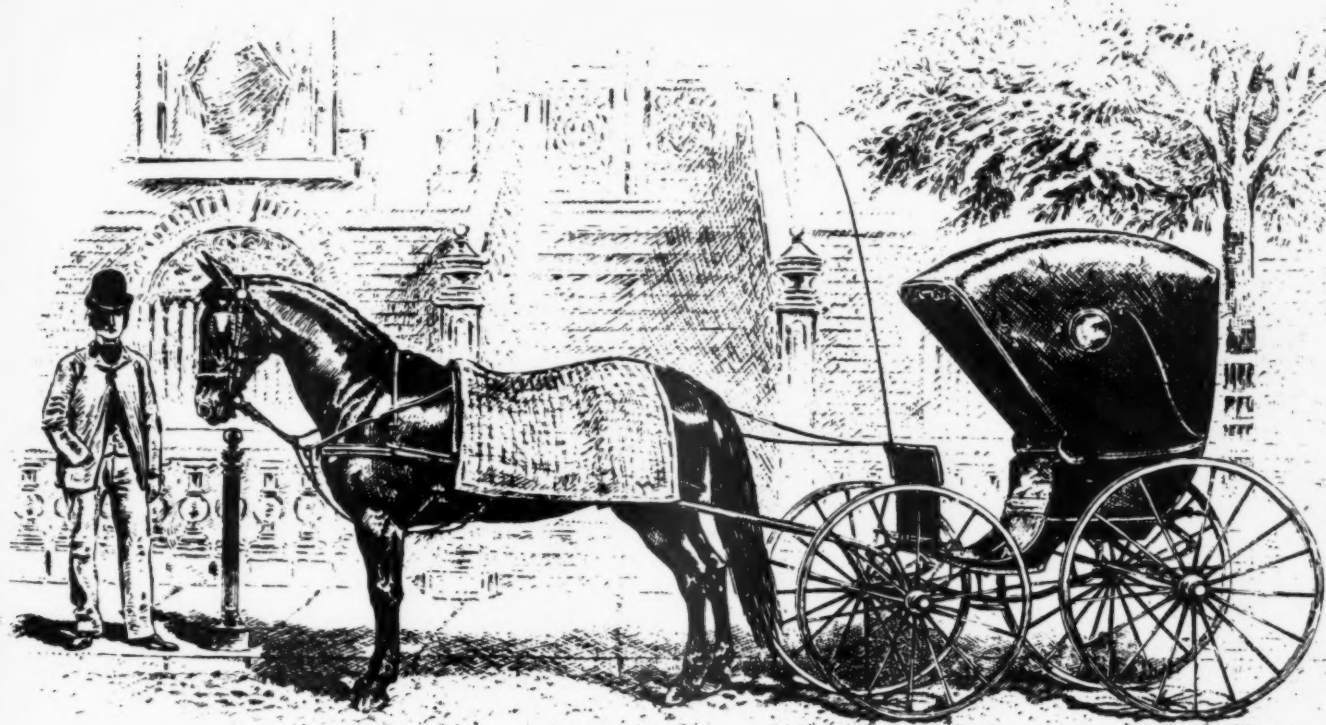
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